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EARLY HISTORY OF THE ANDHRA COUNTRY

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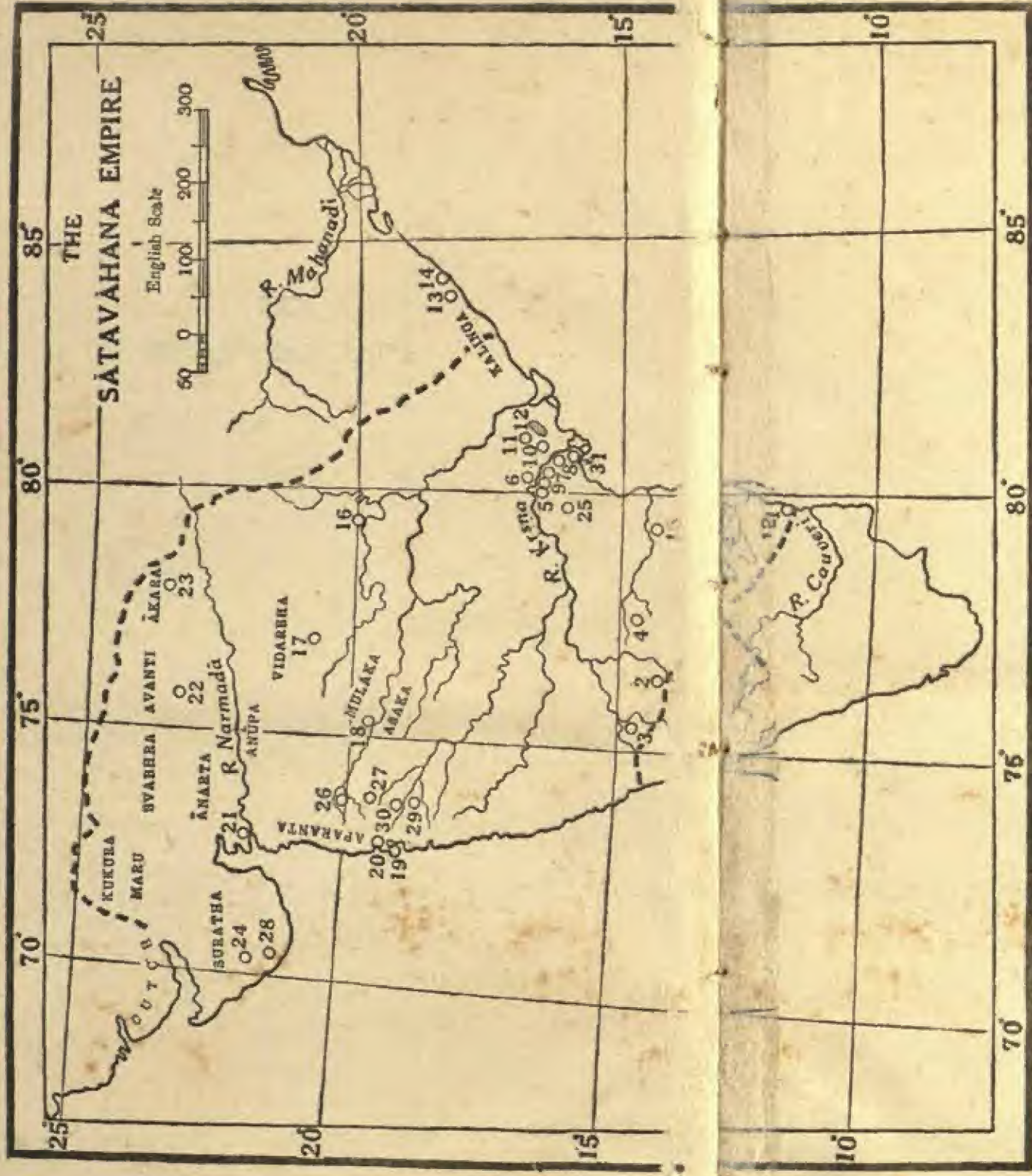
K. Gopalachari

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THE  
SĀTAVĀHANA EMPIRE





BOUNDARIES OF THE SĀTAVĀHANA EMPIRE MARKED THUS — — — — —

- |                 |                  |                 |                 |
|-----------------|------------------|-----------------|-----------------|
| 1. Cuddalore    | 9. Amaravati     | 17. Akola       | 25. Vinukonda   |
| 2. Chitaldoorg  | 10. Gudivada     | 18. Patithāna   | 26. Nāsik       |
| 3. Banavāsī     | 11. Ellore       | 19. Bombay      | (Govadhana)     |
| 4. Anantapur    | 12. Kollair Lake | 20. Supāra      | 27. Junnar      |
| 5. Dhānyakataka | 13. Chicacole    | 21. Bharukaccha | 28. Prabhāsa    |
| 6. Nandigama    | 14. Kalingapatam | 22. Ujjeni      | 29. Māmāla      |
| 7. Guntur       | 15. Cuddappah    | 23. Vidisā      | 30. Kārḷa       |
| 8. Tenali       | 16. Chanda       | 24. Girnār      | 31. Bhattiprolu |





# EARLY HISTORY OF THE ANDHRA COUNTRY

BY

K. GOPALACHARI, M.A., Ph.D.



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UNIVERSITY OF MADRAS

1941

*Thesis approved for the Degree of Doctor of Philosophy*

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## FOREWORD

Dr. K. Gopalachari's book comprises the results of the research he carried on in this department in the years 1934-36. The subject of his study, *The Early History of the Andhra Country*, is well known in its outline but is full of many little problems in epigraphy and archaeology that need elucidation. Dr. Gopalachari's thesis does not claim in any way to revolutionise our interpretation of the history of the period; its value consists in a large number of detailed suggestions confirming results now generally accepted by stronger arguments or bringing forward fresh points of view. Parts of the thesis may be found therefore highly technical and possibly of little interest to the general reader; but there is much in the thesis not merely in the selection of facts but also in their elucidation and presentation that I hope will be recognised to be of permanent value to all historians of India.

I have great pleasure in tendering on behalf of Dr. Gopalachari and myself our sincere thanks to the Syndicate of the University of Madras for their sanctioning the inclusion of the work in the Departmental series.

University Buildings,  
Triplicane, Madras,  
15th Sept. 1941.

K. A. N.



## PREFACE

This book represents my work as a research scholar in the Department of Indian History in the University of Madras from 1934 to 1936. It is an attempt to present a connected history of the Āndhras and the Āndhra country from the earliest times to the advent of the Eastern Cāḷukyas. The Viṣṇukunḍins had to be brought into the picture as they close the epoch. A full account of the dynasty would have involved a study of the many contemporary dynasties and increased the bulk of the volume. So the last chapter is a compromise, a treatment of the skirts and fringes of the subject.

The first five chapters traverse a field covered long ago by great scholars like Prof. Rapson, R. G. Bhandarkar and Bhagawanlal Indraji and unruffled by startling discoveries. This has saved me from pioneering work; but I have had the difficult task of challenging great names and accepted conclusions. An independent study of inscriptions and monuments *in situ* has necessitated my doing so in some cases. Palaeography and the discovery of a few coins like the Āpīlaka coin and the silver coin of Vāsīthīputa Satakaṇi have enabled me to reconstruct Āndhra and Kṣatrapa chronology on less insecure foundations and question Rapson's identification of Puḷumāvi with the son-in-law of Rudradāman. The much neglected social, economic and cultural conditions of the period, upon which a flood of light is thrown by inscriptions and Buddhist remains, have been dealt with at length. One of the conclusions which should not be lost sight of is that the Sātavāhanas were Āndhras but began their political career in Western Deccan.

The second period in Āndhra history beginning with the Ikṣvākus, one of many short-lived dynasties, is a comparatively unexplored field. The evidence is also scanty. I have built up the chronological scheme with the help of palaeography. A fuller chapter on the Ikṣvākus than anything written before, the date of the Br̥hatphalāyanas, Kandara and Vaingeyaka genealogy and chronology are some of the contributions to the subject. D. C. Sircar's monograph on *The Successors of the Sātavahanas* in Eastern Deccan was published while I was writing my thesis. I am



indebted to him only for the Viṣṇukunḍin genealogy, but even here I have modified his conclusions with the help of palaeography.

The Akola hoard of Sātavāhana coins discovered in 1939 does not necessitate a modification or abandonment of the conclusions reached in the thesis.

Some of the epigraphical notes in the thesis have been published in Vol. XXIV No. 6 of *Epigraphia Indica*.

My task of reading the Allūru inscription has been greatly facilitated by the article of Rao Bahadur C. R. Krishnamacharlu waiting for publication in the *Epigraphia Indica*. The manuscript was with me when I was reading the inscription. Readings like 'ailasa' and 'vadālābhikaro', to mention only a few and the translations of a few words I owe to the article. I am indebted to Prof. V. V. Mirashi of Nagpur for promptly supplying me a copy of the photograph of the coins of the Akola hoard mentioned above as also his readings.

Professor K. A. Nilakanta Sastri has more than guided me in my work. Discussions with him have led me to new lines of approach and new conclusions. Apart from specific suggestions, I owe to him in no small measure the habit of minute attention to details and of exactitude.

K. G.



## LIST OF ABBREVIATIONS

EI	:	Epigraphia Indica
EC	:	Epigraphia Carnatica
IA	:	Indian Antiquary
JA	:	Journal Asiatique
ASWI	:	Archaeological Survey of Western India
ASSI	:	Archaeological Survey of Southern India
CTI	:	Cave Temples of Western India—Burgess and Indraji
JRAS	:	Journal of the Royal Asiatic Society
JBBRAS	:	Journal of the Bombay Branch of the Royal Asia- tic Society
JBORS	:	Journal of the Bihar and Orissa Research Society
JASB	:	Journal of the Asiatic Society of Bengal
YB of the AS of B	:	Year-Book of the Asiatic Society of Bengal
CAI	:	Coins of Ancient India, Cunningham
CSI	:	Coins of Southern India, Elliot
ZDMG	:	Zeitschrift der Deutschen Morgenlandischen Gesellschaft
CIC	:	Catalogue of the Indian Coins in the British Museum
ARE	:	Annual Report on Epigraphy (Madras)
ASR	:	Archaeological Survey of India, Annual Report
BG	:	Bombay Gazetteer
ABRI	:	Annals of the Bhandarkar Research Institute
SBE	:	Sacred Books of the East
ABIA	:	Annual Bibliography of Indian Archaeology
M. BH	:	Mahabharata
IHQ	:	Indian Historical Quarterly
TSW	:	Tree and Serpent Worship
AGI	:	Ancient Geography of India, Cunningham
GOS	:	Gaekwad's Oriental Series
Mt	:	Matsya
Vā	:	Vayu
Bd	:	Brahmāṇḍa
Viṣ	:	Viṣṇu
CII	:	Corpus Inscriptionum Indicarum
ERE	:	Encyclopaedia of Religion and Ethics, Hastings
JOR	:	Journal of Oriental Research
GI	:	Gupta Inscriptions



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## CHAPTER I

## INTRODUCTORY

The following pages represent an attempt to trace the fortunes, political, social and religious, of the Āndhras, a people whose hoary antiquity is attested by pieces of evidence, literary, epigraphic and numismatic. The period covered is that from the earliest times to the advent of the Eastern Cālukyas. Politically, socially and culturally the Dravidian Āndhras (condemned sons of Viśvāmitra) proved a tremendous success. Once their empire extended from sea to sea. The Amarāvati art is the most eloquent testimony to the cultural achievements of the race. The activities, maritime and colonial, of the people read like romance. No ancient tribe has on record such a unique achievement in all branches.

Āndhras as a people are mentioned as early as the fifth century B.C. The *Aitareya Brāhmaṇa* speaks of them as the exiled sons of Viśvāmitra, as non-Aryans evidently.<sup>1</sup> The *Jātakas* speak of an *Andhakapura* and Āndhra country.<sup>2</sup> The inscriptions of Asoka mention Āndhras along with Pulindas as border peoples.<sup>3</sup> The *Saptaśatakam* speaks of Pulindas.<sup>4</sup> The *Mahābhārata* and the *Rāmāyaṇa* speak of Āndhras along with Cōḷas, Ceras and Pāṇḍyas.<sup>5</sup> The *Purāṇas* speak of the *Āndhrajātīyas*.<sup>6</sup> They enjoyed the same political status as Kāmbojas, Yavanas, and Gāndhāras in the north. It will thus be seen that the earliest references to the Āndhra are to people or tribe and not to their country. The reference to their country occurs first in the Mayidavōlu inscription of Śiva-Skandavarman (4th century) in which Dharmākaṭaka is spoken of as the headquarters of the Pallava province *Āndhāpatha* (*Āndhrāpatha*). It is therefore clear that the country derived its name from the people, an instance with many parallels in Indian History. The

1. VII, 8.

2. *The Jātakas*, Cowell and Thomas, Āndhra Country, I, No. 80, p. 203. Āndhra city, *ibid.*, I, 12. Andhakas, *ibid.*, V. pp. 10 and 133.

3. RE, XIII.

4. Weber, *Das Saptaśatakam des Hāla*.5. M. Bh., *Sabhāparvan*, XXXI; *Rāmāyaṇa*, iv, 41.6. Pargiter, *The Purāṇa Text of the Dynasties of the Kali Age*.

name *Āndhradeśa* found in literature is also evidence in the same direction. In the 5th and 6th centuries, the Pallava province conquered from the Vaiṅgeyakas, came to be called *Veṅgorāṣṭra*.<sup>7</sup> It is very probable that during the Vaiṅgeyaka period *Āndhradeśa* got the name *Veṅgideśa*, or *Veṅgināḍu*, or *Veṅgimaṇḍalam* by which it was commonly known during the period of the Eastern Cālukyas. The Āndhras are spoken of as *Vaḍugar* (Tamil), and their country *Vaḍugavaḷi* (northerners and the country of the northerners). But the name Āndhra lived through all these changes. Āndhra people are spoken of in the Chezarla inscription of Kandara's grandson. The inscriptions of the Maukhari kings Īśvaravarman and Īśānavarman speak of *Āndhrādhīpati*.<sup>8</sup> An inscription of the Vākāṭaka king Harisena speaks of his conquest of the Kālīṅga and Āndhra countries.<sup>9</sup> An inscription of the 14th century speaks of the *Āndhradeśa*.

To-day, *Āndhradeśa* is a linguistic and cultural unity. It may be noted, that from the earliest times the Āndhras were an entity, ethnical and cultural. Megasthenes says that the Āndhras were a separate race.<sup>10</sup> The Bhaṭṭiprōlu alphabet, the Veṅgī alphabet as Burnell would call it, and the Telugu-Canarese script were evolved in the *Āndhradeśa*. And the Kṛṣṇā Prākṛt of our period, of which we know something, has peculiarities which we do not find elsewhere.<sup>11</sup> To-day the Āndhras speak Telugu and during the Middle Ages their country was known as Teliṅgāṇa.

The extent of the *Āndhradeśa* of our period is not however easy of determination. As Asoka's inscriptions speak of the Āndhras and the Kālīṅga country, and as under Khāravela Kālīṅga was a first-rate power, the *Āndhradeśa* of our study was in the north limited by Kālīṅga. Since Ptolemy's *Maisōlia* and *Periplus* Masalia refer to the Āndhra country, the remark that Masalia extended far into the interior, shows that not only the seaboard between the Godāvarī and the Kṛṣṇā, but also a considerable area in the interior was included in the *Āndhradeśa*. In the south, *Āndhradeśa* did not extend far beyond the northern part of the modern Nellore District. For the Mayidavōlu *Āndhāpatha*

7. Māṅgaḷūr grant, IA, Vol. V.

8. CII, Vol. III, 6, 230.

Haraha Inscription, EI., XIV, 120.

9. JRAS, 1914, p. 137.

10. IA, Vol. VI, p. 339.

11. See Chap. II.



which refers to the region around Dhamñakaṭaka was limited by *Karmarāṣṭra*.<sup>12</sup> No doubt under the Sātavāhanas the Āndhra Empire extended from sea to sea, and from the Central Provinces in the north to Cuddalore in the south and Mysore in the south-west.<sup>13</sup> An inscription of Caḍa Sāti is found in Koḍavali near Piṭhāpuram; and some of the dynasties that succeeded the Sātavāhanas would seem to have annexed parts of Kaliṅga if only for a time. In the Śrīraṅgam plates dated A.D. 1358<sup>14</sup> it is said that the Tiliṅga country is bounded in the north by Kanyākubja, on the west by Mahārāṣṭra, on the east by Kaliṅga, on the south by Pāṇḍyaka. The description of the *Āndhradeśa* is certainly reminiscent of the old empire of the Sātavāhanas. But the *Āndhradeśa* of our period is clearly only the territory bounded on the north by Kaliṅga, on the south by the southern part of the Nellore Dt., and extending from the coast far into the mainland in the west.

12. Chapter on Kings of the Bṛhatphalāyana gotra.

13. Coins of Puṣumāvi II bearing the device of ship with masts are found on the Coromandel Coast as far south as Cuddalore.

14. *Paścāt purastādapi yasya deśau Khyātau Mahārāṣṭra-Kaliṅga-Samjñau |*

*Avāgudak Pāṇḍyaka-Kanyakubjau deśas sa tatrāsti Tiliṅganāmā ||*

—EL, Vol. XIV, p. 90.

## CHAPTER II

### ORIGINS OF SĀTAVĀHANA POWER

#### *Materials for a study of Sātavāhana history*

It is some decades since some Prākṛt inscriptions in Brāhmi characters of a line of kings called Sātavahānas in lithic records and in literature, and Āndhras (*Āndhrajātiyaḥ*) in the Purāṇic genealogies, were discovered. The first publication of their western inscriptions goes back to volume VII of the J.B.B.R.A.S. Dr. R. G. Bhandarkar was the first to translate them in his 'Notices' published in the Transactions of the London Congress of Orientalists (1874) pp. 306 ff. Bühler<sup>1</sup> and Bhagvanlal Indraji<sup>2</sup> improved upon Dr. R. G. Bhandarkar's readings and interpretations; in 1906 the French savant, Emile Senart, gave not merely a modest gloss in the wake of his predecessors' learned interpretations but a scholarly edition of the inscriptions.<sup>3</sup> The five short but important Sātavāhana records from the eastern Deccan have been edited by Bühler,<sup>4</sup> Burgess,<sup>5</sup> Sten Konow<sup>6</sup> and Sukthan-  
kar<sup>7</sup>. Thanks to exceptionally skilled numismatists like General Cunningham, F. W. Thomas, Prof. Rapson, Bhagvanlal Indraji and the Rev. H. R. Scott, we have as much information as could be extracted from the Sātavāhana and Kṣatrapa coins. The Purāṇic material has been carefully studied and diligently collected by F. E. Pargiter in his "Dynasties of the Kali Age", though his conclusions on the history of Purāṇa literature have been questioned often.

Still it is true to say that the historian's task is made difficult by the paucity of material. A great part of the Sātavāhana dominions remains unexplored. Recently the archaeological department of Hyderabad have begun excavations at Paithān. Only a hoard of Sātavāhana coins has come to light so far. Twenty-four

1. ASWI, Vols. IV and V.
2. BG, Vol. XVI.
3. EI, Vols. VII and VIII.
4. EI, Vol. I, pp. 95, 96.
5. ASSI, Vol. I, pp. 61, 100.
6. ZDMG, Vol. LXII, p. 592.
7. EI, Vol. XIV, pp. 153-55.



inscriptions (some of which are very short) for a line of 30 kings, who held sway over the greater part of the peninsula for more than three hundred years, are a disappointing number. A long historical night envelops kings Nos. 4 to 22<sup>8</sup> in the Purāṇic list. Prior to the discovery of the Jogalthembi hoard, we had no coins which could with certainty be attributed to Gotamīputa Siri-Sātakani. The Purāṇas do not tell us much. Neither does the *Brhatkathā* which, according to tradition, was written in the court of a Sātavāhana king, nor the *Saptaśatakam*, an anthology of erotic verses attributed to Hāla (Sātakani), nor even *Līlāvatī*, a Prākṛt work,<sup>9</sup> the theme of which is the military transactions of Hāla's reign, offer many peep-holes into the dark period. In short, the historian has still to call to aid his imagination to forge some of the missing links. His enterprise even now is not unlike that of adding piece by piece to the ends of the two arms of a cantilever bridge intended to meet at the centre; the ends of the two structures are still, for all we know, facing each other in the air. Until they have met and been firmly and finally riveted they cannot offer a safe passage.

#### *The old theory*

Scholars who were assiduously collecting every scrap of information on the Sātavāhana period found that the names gleaned from inscriptions and coins as well as their order agreed with those in the Purāṇic genealogies; and they straightaway identified the Sātavāhanas of the epigraphic and numismatic records with the Āndhras of the Purāṇas. The home of the Āndhras was the next question to be tackled. The early references<sup>10</sup> to the Āndhras and their country enabled them to fix the habitat of this people in the country, the heart of which roughly comprised the present Godāvārī, Kṛṣṇā and Guṇṭūr districts. Scholars like Prof. Rapson, V. A. Smith and Dr. Bhandarkar found no difficulty in building on these postulates the theory of an eastern origin of Sātavāhana power, i.e., in the *Āndhradeśa*;<sup>11</sup> while V. A. Smith located the Sātavāhana capital at Śrī-Kākūḷam, Dr. Bhandarkar saw it in Dhamṇa-kaṭaka.<sup>12</sup>

8. Recently, however, a copper coin of siva Siri-Āpilaka No. 8 in the Matsya list has been discovered in the Central Provinces.

9. Recently brought to light by Mr. M. Rāmakṛṣṇa Kavi, *Bhārati* Vol. III, Part I, pp. 3 ff.

10. *Vide supra*.

11. ZDMG, 1902 p. 657; CIC, *Andhras, and Western Ksatrapas, etc.*, xvi and xvii.

12. *Vide infra*.



*Epigraphic, numismatic and literary evidence against it*

A careful revaluation of the materials, epigraphic, numismatic and literary, would throw in high relief the objections to the orthodox theory of the expansion of Sātavāhana power from the Kṛṣṇā-Godāvarī valleys to western Deccan. It is of course hard to break the cake of old theories. Except for a dissentient note here and there<sup>13</sup> nothing was done to disprove the old theory till the year 1922 when Sukthankar took up the question.<sup>14</sup> His spirited attack on the old theory, only marred by an erroneous theory of the original habitat of the Sātavāhanas and the absence of a sound constructive side, does not seem to have gained the approval of later writers.

An inscription over a *relievo* figure, mentioning the founder of the dynasty (Rāya Simuka), an inscription of the reign of Kaṇha (Kṛṣṇa), his brother, and an inscription of queen Nāyanikā, the widow of Siri-Sātakani, son of Simuka, come from Nāneghāt and Nāsik in the western Deccan. The Amarāvati Stūpa has yielded many inscriptions some of which, on palaeographical grounds, can be ascribed to the 3rd century B.C.,<sup>15</sup> some others to the 2nd or 1st century B.C.,<sup>16</sup> and still others to the 1st century A.D.<sup>17</sup> The silence of these inscriptions about not only Simuka, Kaṇha and Siri-Sātakani I, but also other early Sātavāhanas, put by the side of the mention of two Sātavāhana kings of the 2nd century A.D. in two inscriptions,<sup>18</sup> tells its own simple story. One would expect the long record of queen Nāyanikā recording the numerous sacrifices performed during the minority of her son to be very near the capital and not in a place on the farthest limits of the empire, which would be the case if the theory of an eastern capital is correct. It may be noted that Nāneghāt is only 120 miles, as the crow flies, from Pratiṣṭhāna, the capital according to tradition, of the early Sātavāhanas.<sup>19</sup> The Bhaṭṭi-

13. IA, 1913, pp. 281 ff.

14. ABORI, ii, pp. 21ff.

15. EI, Vol. XV, *Some Unpublished Amarāvati Inscriptions*, Nos. 4, 5, 6, 9, 10 and 19; and ASSI, Vol. I, No. 4, p. 101.

16. EI, Vol. XV, *ibid.*, 1, 2, 3, 7, 8, 11, 12, 13, 14, 15, 16, 17 and 18.

17. *Ibid.*, Nos. 25, 29, 33, 36, 40, 42, 43 and 44.

18. ASSI, Vol. I, p. 100, No. 1 and p. 61, No. 2.

19. Nāneghāt (Ghātghar) is a pass in the Western Ghats which was in the direct line of communication from inland market-towns like Pratiṣṭhāna and Tagara to the western ports like Kalyān, Barygaza, etc.



prôlu inscriptions, 'probably only a few decades later than Asoka's edicts', mention a king Khubirako and his father Śa—.<sup>20</sup> *Āndhradeśa* would, therefore, seem to have been ruled by a different line in the 3rd and 2nd centuries B.C. A coin from the *Āndhradeśa* bearing the legends (— — —) B (i) ra or (— — —) Vira is corroborative evidence pointing in the same direction.<sup>21</sup> True, inscriptions of kings Nos. 4 to 22 are not found either in the western Deccan or in the *Āndhradeśa*. Gotamīputa Siri-Sātakani's three inscriptions come from Nāsik and Kārlā. The Nāsik record of Gotamī Balasiri recounting her son's political achievements, and describing his empire, makes no reference to the *Āndhradeśa*.<sup>22</sup> Only records engraved during the reigns of Vāsīthīputa sāmī Siri-Puṣumāvi, son of Gotamīputa Siri-Sātakani, and some of his successors, i.e., during the latter half of the second century and the first quarter of the third century A.D., come from the *Āndhradeśa* and Kālīṅga. Of the 24 records of these kings, 8 come from Nāsik, 5 ✓ from Kaṇhēri, three from Kārlā, one from Bhilsā, two from Nāneghāt (besides there are 5 short ones over *relievo* figures), one ✓ from Myākadoni, one from Cinna Ganjam, two from Amarāvati and one from Koḍavali.<sup>23</sup>

The Hāthigumphā inscription of Khāravela, king of Kālīṅga<sup>24</sup> and a contemporary of the third or fifth king in the Sātavāhana line, throws some welcome light on the question. In the inscription Khāravela is said to have destroyed the city of Pithumḍa in the eleventh year.<sup>25</sup> In the next line an expedition against the kings of *Uttarāpatha* in the twelfth year is spoken of. We must, therefore, look for the city elsewhere than in the North. The East is likewise excluded for the sea lies on that side. Since the destruction of Pithumḍa and the breaking up of 'the confederacy of the T(r) amira (Damira or Tamil) countries of 113 years' are spoken of in the same breath and achieved in the same year, the South has greater claims than the West. Sylvain Lévi has shown that the

20. EI, Vol. II, p. 328, vi; p. 329 ix.

21. *Vide infra*.

22. Scholars like Dr. Bhandarkar have made attempts to identify some mountains and countries mentioned in that record with those in the eastern Deccan. Prof. Rapson is of opinion that the record only mentions Gotamīputa's conquests. For a discussion of these views, *vide infra*.

23. Lüders, *List of Brāhmī Inscr.*, Nos. 346, 987, 994, 1001, 1002, 1024, 1105, 1106, 1110, 1112, 1122 to 1126, 1141, 1146 and 1147.

24. EI, Vol. XX, pp. 71-89.

25. *Pithumḍam gadabha namgalena kāsayati*, *ibid.*, p. 79, t. 1, 11.



Pitundra of Ptolemy is a Greek transliteration of the Indian Pithumṇa. He says :—"Ptolemy places Pitundra in the hinterland, between the mouths of the Maisolos and the Manadas, or in other words, between the deltas of the Godāvārī and Mahānadi, at an equal distance from both. We must, therefore, look for the site of the city between Chicacole and Kalingapatam, if Ptolemy's information approximates to the truth."<sup>26</sup> We cannot very much rely on Ptolemy's information here, as he has erred in placing to the south-east of the mouth of the Maisōlos a great peninsula which, however, existed only in his imagination.<sup>27</sup> We have, moreover, to say with Yule that Maisōlos is the Kṛṣṇā and not the Godāvārī as Lassen and Sylvain Lévi would have it. Ptolemy places a Kantakossula near (latitude 134°30' longitude 11°40') and a Koddura not far away from (latitude 135° longitude 11°30') the mouth of the Maisōlos (latitude 134° longitude 11°40').<sup>28</sup> Koddura has been identified with the modern Gūḍūr in the Bandar taluq of the Kṛṣṇā district.<sup>29</sup> Kantakossula is the Kaṇṭakasila of a Nāgārjunikoṇḍa inscription of the time of the Ikṣvāku Virapurisadata,<sup>30</sup> and Koddura is the Kūdūra of an Amarāvati inscription of the second century A.D.<sup>31</sup> They were, therefore, nearer to the Kṛṣṇā than to the Godāvārī. It is possible to get a better clue. Ptolemy places Koroungkala (identified with the modern Warangal) in longitude 15° and more in the interior than Pitundra. Warangal is placed 3°20' degrees and Pitundra  $\frac{5}{6}$ th of a degree north of the mouth of the Maisōlos (11°40').<sup>32</sup> Warangal is in the Godāvārī-Kṛṣṇā region (south of the Godāvārī). Pitundra has, therefore, to be sought for in the *Āndhradeśa* and not in Khāravela's Kālīṅga. The reference to the destruction of Pithumṇa along with the reference to the breaking up of the confederacy of Tamil powers is corroborative evidence in the same direction.<sup>33</sup> In such a case the destruction of Pithumṇa (probably then, as in Ptolemy's days, the metro-

26. IA, LV, pp. 146-47.

27. Map appended to McCrindle's translation of *Ptolemy's Geography*, IA, Vol. XIII, facing p. 353.

28. *Ibid.*, p. 333 (*Ptolemy's Geography*, Book VII, Chap. 1, Sec. 15).

29. Jouveau-Dubreuil, *Ancient History of the Deccan*, p. 85.

30. EI, XX, p. 22, Ins., F. t.1.3.

31. Lüders, *op. cit.*, No. 1295.

32. *Op. cit.*, Bk. VII, Sec. 93.

33. The fact that the destruction of the city is spoken of along with his wars with the northern and southern powers makes it least probable that the city was within the kingdom of Kālīṅga.



polis of the Āndhra country)<sup>34</sup> by Khāravela would have evoked immediate and tremendous hostilities (or would have been a result of such hostilities) between him and his Sātavāhana contemporary, if really the early Sātavāhanas had been ruling over the Āndhradeśa.<sup>35</sup> If such a conflict with 'the Lord of the Deccan' had taken place, Khāravela would not have failed to make mention of it in an inscription which speaks of his wars with the northern kings, southern confederacies and western powers. The silence of the Hāthīgumphā inscription on this matter is, therefore, conclusive proof that the early Sātavāhanas were not ruling over the land of their birth in the third and second centuries B.C.

The association of the early Sātavāhanas with the *Mahārāṭhis*, a class of officers who are mentioned in the western cave inscriptions only, is another piece of evidence that supports our conclusion. Queen Nāyanikā, wife of Siri-Sātakaṇi the third king of the dynasty, is the daughter of the *Mahārāṭhi* Tranakayiro of the Āṅgiya family.

Numismatics tells the same story. The earliest known coins of the dynasty are two pieces, one of copper and the other of lead, bearing the legend 'Siri-Sātasa.' Considering the angular *ta*, the absence of the *mātrā* over *ra* and the early form of *sa*, Rapson attributes these coins to Siri-Sātakaṇi of the Nāpeghāt inscriptions.<sup>36</sup> But the nailed heads of the *sa* of the copper coin make its attribution to a later king, perhaps No. 5 in the Matsya list, reasonable.<sup>37</sup> These coins were picked up in western India with which they are connected by their Malwa fabric, i.e., the Ujjain symbol, the standing man, the representation of a river with fishes swimming in it, which reminds us of the representation of

34. In line 11 (*EI*, Vol. XX, p. 79) K. P. Jayaswal reads 'ava rāja nive-sitam Pithumḍaṇ' for 'puva rāja etc.,' his earlier reading. (Pithumḍa built by a former king). While the upper and lower limbs of the usual *a* of the inscription are not connected with each other, in the letter read as *a*, they are connected with each other even if the crease on the stone can be taken to represent the lower curve. The curve taken as the upper limb is usually big. The letter may, therefore, be more correctly read as *pu*.

35. It is also highly improbable that the Āndhradeśa escaped the widely thrown net of Khāravela's expeditions.

36. *CIC*, *Andhras and Western Kṣatrapas*, &c., p. 1.

37. The copper coin differs from the lead coin also in the representation of a man standing.



river Bina on the coins of Erān.<sup>38</sup> From western India came 8 coins bearing the legends (partly or fully) 'Raño Sātakaṃṇisa.' The alphabetical characters of the legends seem to be later than those of the Sāta coins, but the elongated instead of the squat and rounded form of *ta* on all the three coins, makes a very long interval impossible.

Prof. Rapson brings into the list of early Sātavāhana coins, three coins coming from the *Andhradeśa*; according to him two of them bear the legends '(Ra) ño (— —) Vira' and one, the legend [ (gha) ] Sadasa.<sup>39</sup> The former are exceptionally large *śiṃha* coins "found in a deserted site at the village of Chittala, in the Yernagudem Talook of the Godāvāri District."<sup>40</sup> V. A. Smith attributed them provisionally to Siri-Yaṇa Sātakaṇi (second century A.D.).<sup>41</sup> True, the incomplete and indistinct nature of the legends makes it impossible for us to rely on their palaeography for their date, but according to Rapson, their early date seems to be indicated by the fact that they are struck on one side only. We do not possess *śiṃha* coins of Siri-Yaṇa.<sup>42</sup> It is doubtful whether these coins were issued by any member of the Sātavāhana dynasty. We have come across neither Sātavāhana names ending in 'vira' or 'bira,' nor such unusually big Sātavāhana coins. The letter read as *vi* may well be read as *b(i)* or *b(e)*. 'Vira' or 'bira' strongly reminds us of king Khubiraka of the Bhaṭṭiprōlu inscriptions.<sup>43</sup> Significantly enough he is there called the head of the *Śiṃha* group (*Śiṃhagoṭhiyā pāmukho*). On the coins the term 'raño' comes after the personal name. It does not do so on other coins while in the Bhaṭṭiprōlu inscriptions 'rājā' comes after Khubirako.<sup>44</sup> The striker of these coins might presumably have belonged to this line of kings of the *Andhradeśa*. But the distance between Bhaṭṭi-

38. Cunningham, CAI, p. 100.

39. *Op. cit.*, pp. 2, 28.

40. Sir Walter Elliot, CSI, p. 23 n.

41. ZDMG, 1903, p. 625.

42. On the other hand, Lion coins of Vāsīṭhiputa sāmi Siri-Puṣumāvi and Māḍharīputa Sakasena, have been picked up in the *Andhradeśa*. A small signet of *lapis lazuli* discovered among the Buddhist remains of Amarāvati has on it the representation of a lion with open mouth and raised left fore-leg together with the legend 'bhūtisa' written in Brāhmī characters of the 3rd century B.C. The lion would, therefore, seem to have been of Buddhist origin.—ASR, 1905-06, p. 166.

43. EI, Vol. II, pp. 328, vi; 329, ix.

44. *Op. cit.*



prôlu and the findspot of the coin casts some doubt on this identification.

On the strength of the early form of *da* and the incomplete legend read as [ (gha) ] *Sadasa*, Rapson attributes the third coin to Meghasvāti (Megha Sātakaṇi), ninth in the Matsya list (2nd or 1st century B.C.).<sup>45</sup> As the coin contains neither the full legends nor the upper part of the first letter, we cannot be quite sure of Prof. Rapson's reading. The letter read as *gha* by Rapson might very well be read as *na*; what appears as a vertical to the proper right is a scratch (compared to the central vertical), and does not start from the end of the horizontal. We might reconstruct the legend thus: (Ra)n(o) *Sadasa*.<sup>46</sup> In inscriptions *Sada* alternates with *Sāta*; and *Sāta*, *Sāti* and *Saḍa*(?) are abbreviations of *Sātakaṇi* (the Sanskrit form corresponding to it is *Sātakaṇi*). The striker of this coin might therefore have been any one of the numerous *Sātakaṇis* in the Purāṇic list. So far as epigraphical evidence alone is concerned, the coin may be ascribed to a period as late as the first century A.D., for *da* open to the left occurs in some of the inscriptions of Uṣavadāta and some epigraphs from Amarāvati which, on palaeographical considerations, have been assigned to the first century B.C. or A.D.<sup>47</sup>

It will do well to bear in mind the remark of Bühler that "the contemporaneous employment of more advanced types and of more archaic ones ..... will have to be explained..... by a desire to select archaic and monumental forms for epigraphic purposes and a failure to completely carry out this intention."<sup>48</sup> The type is not that of a horse as Rapson would describe it in the Catalogue,<sup>49</sup> but that of a bull whose hump and horns are visible. Coins of the bull type tentatively attributed by Rapson to the Sātavāhana dynasty, come from western India, especially from

45. According to V. A. Smith, Saṅgha is No. 9 and Meghasvāti No. 16 in the Matsya list (ZDMG, 1902, p. 659). The coin would seem to belong to an early period in the history of the dynasty since the form of the akṣara *da* is that found in the Nāneghāt inscription and in the Nāsik inscription of Kṛṣṇa Rāja: "So far as the evidence from epigraphy is concerned, this coin might well be assigned to the first or second century B.C." Rapson, *op. cit.*, lxxvii.

46. In the Nāneghāt inscription of Catarapana Sātakaṇi we have *raṇo* for *raṇo*. Lüders *op. cit.*, No. 1120.

47. Nos. 36, 37, 38 and 49 in EI, Vol. XV, plate facing p. 272.

48. IA. xxxiii, Appendix, Ind. Palae. p. 43.

49. *Op. cit.*, p. 28.

Ujjain and Erān.<sup>50</sup> The Sada coin is a square piece bearing the impress of a round die. Cunningham notes that some square coins with impressions made from round dies come from Ujjain and Erān.<sup>51</sup> It is hazardous to conclude on the provenance of a single coin that the early Sātavāhanas ruled over the *Āndhradeśa*. It is very probable that a coin of a Sātavāhana king of the first century B.C. or A.D. found its way from his dominions in the western Decan into the *Āndhradeśa* in the wake of commerce.

The next group of coins found in the *Āndhradeśa* belong to Saka Sada (Saḍa?);<sup>52</sup> the name is an abbreviated and corrupted form of Sakasena Sātakaṇi. Sometimes in the inscriptions, for want of space or other reasons, titles and names are shortened.<sup>53</sup> Metonymics appear on some coins whilst in others of the same kings they do not.<sup>54</sup> So Sakasena Sātakaṇi can be identified with Māḍharīputa Sakasena Sātakaṇi of the Kaṇhēri inscriptions.<sup>55</sup> As the *Āndhradeśa* is not mentioned in the long record of Gotami Balasiri<sup>56</sup> and as no coin or inscription of Gotamīputa Sātakaṇi has been found in the *Āndhradeśa*, it is highly improbable that Māḍharīputa Sakasena preceded the former as Rapson would have it.<sup>57</sup> Dr. Bhandarkar would place Māḍharīputa Sakasena late in the Sātavāhana series.<sup>58</sup> Rapson remarks:—"In the inscription (of Māḍharīputa Sakasena).....the later form seems to

50. *Ibid.*, pp. 54-56.

51. *Op. cit.*, pp. 99, 100.

52. At Guḍivāda and Amarāvati; Rapson, *op. cit.*, pp. 10-12.

53. Some coins of Nahapāna (JEBRAS, XXIII, pp. 13 ff.), coins of Čaḍa Sātakaṇi and the lead coins attributed to Siri-Sātakaṇi of the Nāneghāt inscriptions are instances.

54. Rapson, *op. cit.*, pp. 20-21, 30-33, 38-42.

55. Pandit Bhagwanlal Indraji identified him with siva Siri-Sātakaṇi, successor of Puḷumāvi. He was probably led to it by his reading Sirisena for Sakasena. This reading is incorrect. (JEBRAS, VII, p. 407). Rapson remarks that (*op. cit.*, Intro. lxxv) for Śaka-Sāta "no identification with a similar name occurring on other coins or in inscriptions (of the Sātavāhanas) can be suggested." If Prof. Rapson and Dr. Bhandarkar (EHD, 3rd ed. p. 61) have embarked on an ocean of conjectures and doubtfully identified Saka Sada of the coins with Māḍharīputa Sakasena of the Kaṇhēri inscriptions or tried to read the third letter as na (Rapson, *op. cit.*, p. 11, No. 38), it is because they did not look upon Saka Sada as an abbreviated form.

56. *Vide infra*.

57. *Op. cit.*, Intro. xxviii.

58. After 202 A.D., EHD, 3rd ed. p. 61.



occur in the name while the earlier form is seen in other words." It will be shown below that the alphabet of these inscriptions resembles that of a Kanhēri inscription of Siri-Yañā.<sup>59</sup> Moreover, the rather peculiar name Sakasena reminds us of the matrimonial alliance contracted with the Śakas by a successor of Vāsīṭhi-puta sāmī Siri-Puḷumāvi. Names ending in *sena* are borne by the Western Kṣatrapas of the line of Caṣṭana.<sup>60</sup> We might not, therefore, be grudged the conjecture that the peculiar name is a result of that matrimonial alliance.<sup>61</sup> Finally even according to Rapson's assumption, the earliest king who ruled over the *Andhradēśa* on numismatic evidence would be No. 21 in the Sātavāhana series!

While discussing the inscriptions on the reverse of three coins of Siri-Yañā from Aparānta, Kathiawar and Baroda, Rapson remarks that the reverse inscription is substantially the same as the obverse inscription, but in a different dialect and written in a variety of the Brāhmī alphabet which has not been found elsewhere and which approaches most nearly to that of the Bhaṭṭiprōlu inscriptions. "It seems reasonable to suppose, then," he concludes, "that the two varieties of alphabet used in the Kistna District were associated with the use of two different dialects (1) . . . . . the 'Leṇaprākṛt' of Prof. Pischel, . . . . . and (2) a local Prākṛt, perhaps containing Dravidian elements, peculiar to the Kistna District. Traces of this latter dialect are probably to be seen in certain Andhra names, such as *Haku*=Śakti; *Hāla*=Śāta, &c.; and its occurrence like that of the alphabet associated with it, on coins of Śrī-Yajña struck in Western India must, no doubt, be regarded as a reminiscence of the old home of the race in the Telugu country, . . . . ."<sup>62</sup> So far as the alphabetical peculiarities are concerned, it seems that we now have a nearer analogy than the Bhaṭṭiprōlu inscriptions, to the characters on the Siri-Yañā coins. And this analogy is furnished by the inscription on the coin of (Hi)ru Hātakaṇi found in Sopāra and now to be seen in the Prince of Wales Museum, Bombay. And this coin is clearly modelled on Kṣatrapa coinage. The peculiarities exhibited in individual letters like *ha* and *sa* by these coins would thus appear to be a develop-

59. ASWI, V, No. 15.

60. The Bhaṭṭiprōlu *sa* has its tail turned to the left and not to the right as on the coins of Siri-Yañā and Vāsīṭhiputa Sātakaṇi; the *ha* of the coins bears very little resemblance to the Bhaṭṭiprōlu *ha*.

61. A predecessor of Gotamīputa Siri-Sātakaṇi bears in the Purāṇic lists a name with *-sena* ending: Purindrasena.

62. *Op. cit.*, Intro. xc, xci.



ment that took place in western India, a development which does not seem to stand in any necessary or direct relation to the Bhaṭṭiprōlu alphabet. The dialectical peculiarities exhibited by the legends of Siri-Yaṇa's coins are the use of *ha* for *sa*, and *ṣa* for final *sa*. The Bhaṭṭiprōlu inscriptions do not offer us a single instance of the use of *ha* for *sa*. We cannot, therefore, be sure that we have in names like Haku, Hāla (the names of early Sātavāhanas) and Hiru-Hātakani, traces of a dialect peculiar to the Kṛṣṇā district. True in the use of *ṣa* for final *sa*, we seem to have a trace of the Kṛṣṇā dialect, but this occurs only on the coins of Hiru-Hātakani and Siri-Yaṇa (second century A.D.) and not earlier. Considering the distance in time and space between Bhaṭṭiprōlu and the Yaṇa coins, and the parallels we find for all other features shown by these coins in those of the Kṣatrapas, we may hesitate to accept the view that the use of *ṣa* for final *sa* is derived from the influence, direct or remote, of an eastern dialect. I am not at present able to offer an explanation of this feature.

*Andhradeśa* is rich in *stūpas* some of which date back to the third and second century B.C., i.e., the Bhaṭṭiprōlu and Amarāvati *Stūpas*,<sup>63</sup> it is really strange that these *stūpas* should not have contained coins of the early Sātavāhana kings whilst some of the later *stūpas*, or old *stūpas* which were decorated and enlarged in the second century A.D.,<sup>64</sup> should have yielded us numerous coins of Vāsīthīputa sāmī Siri-Puṣumāvi and his successors, i.e., siva Siri-Sātakani, Caḍa Sātakani, Rudra Sātakani, Siri-Yaṇa Sātakani and Kaṇha Sātakani.<sup>65</sup>

The most characteristic titles of the Āndhra kings are the metronymics. Metronymics seem to have been purely local. Gotīputa, Gāgīputa and Vāsīthīputa (borne by a royal artisan) occur in the Sāñcī, Barhut and Bhilsā (Malwa) *stūpa* inscriptions of the second century B.C.<sup>66</sup> In the Pitalkhōrā cave inscriptions of the second century B.C. the royal physician Magila bears the title Vachīputa (Vātsīputra).<sup>67</sup> Metronymics like those borne by the Sātavāhanas are borne by their feudatories and officers in their inscriptions in the western Deccan.<sup>68</sup> In the

63. EI, II, p. 325.

64. Rapson, *op. cit.*, lxxi.

65. Rapson, *op. cit.*, pp. 20-52.

66. Lüders, *op. cit.*, Nos. 680, 687 and 346.

67. *Ibid.*, Nos. 1189, 1191-93.

68. *Ibid.*, Nos. 1088, 1100 and 1146.



numerous inscriptions in the *Āndhradeśa* metronymics occur only in three inscriptions of the second century A.D.<sup>69</sup> In the Nāgārjunikoṇḍa inscriptions the Ikṣvākus and the high dignitaries of state under them, like the *Mahātalavaras* and *Mahāsenāpatīs*, bear metronymics derived from Vedic *gotras*. It seems, therefore, reasonable to suppose that the Sātavāhanas had nothing to do with the *Āndhradeśa* at first and that the practice of coupling metronymics with personal names became common there after the Sātavāhanas had overrun it; that the practice was not native to the soil is shown by the fact that the successors of the Sātavāhanas in the *Āndhradeśa*, i.e., the kings of the Br̥hatphalāyana *gotra*, the Vaiṅgeyakas, the Kandaras and the Viṣṇukuṇḍins, do not assume metronymics.

Many personal names, like alphabets and dialects, are local.<sup>70</sup> The queen of the third king of the dynasty bears a name ending in 'anika' (aṇika),<sup>71</sup> and names ending in 'aṇaka' and 'aṇika' (fem) occur frequently in the western cave inscriptions. The earliest known inscription in the eastern Deccan to mention a name with such an ending is the Amarāvati inscription dated in the regnal years of Vāsīthīputa samī Siri-Puḷumāvi, the first inscription on this side of South India to mention a Sātavāhana king. Such names occur frequently in the Nāgārjunikoṇḍa inscriptions. Names resembling 'Vedisiri' and 'Bhāya....' of the Nāṇeghāt inscriptions occur in the Kuḍā and Mahāḍ cave inscriptions;<sup>72</sup> a name beginning in Bhaya (Bhayabhūti) occurs in an unpublished Kārlā inscription. 'Skanda' which enters into the composition of the names of some of the early Sātavāhanas occurs in the Kuḍā, Kārlā and Nāsik inscriptions of the first and second centuries A.D. and in the eastern inscriptions only after the reign of Vāsīthīputa samī Siri-Puḷumāvi. The Saḍakara of a Kuḍā inscription<sup>73</sup> bears a striking resemblance to the surname Sātakaṇi or Sādakaṇi.

Thus, all available epigraphic and numismatic evidence proves not only that undeniably the centre of gravity of the early Sāta-

69. *Ibid.*, Nos. 1248 and 1271. One of them (Goṇḍīputa) is quite unlike the metronymics borne by the Sātavāhanas, another is the metronymic borne by Puḷumāvi, son of Gotamīputa Siri-Sātakaṇi; a headless statue from the Amarāvati Stūpa bears the inscription 'Gōtami nama(o)'.

70. A glance at the long list of names in the Bhaṭṭiprōlu and the early western cave inscriptions is enough to prove the truth of this statement.

71. Nāyanikā.

72. Lüders, *op. cit.*, Nos. 1050, 1073 and 1091.

73. *Ibid.*, No. 1054.



vāhana power lay in the western Deccan, but also that the early Sātavāhanas did not rule over the *Āndhradeśa*.

Jain literature furnishes corroborative evidence in the same direction. In many versions of the *Kālakācāryakathā* including the Long Anonymous Version, the Kālaka who changed the *Paryuṣāṇa* date is said to have gone to Pratiṣṭhāna, the city of Sālivāhana<sup>74</sup> and 'the ornament of the land of Mahārāṣṭra.' The evidence of this work is of course of doubtful value; but it is adduced because it corroborates evidence from other sources. In Jain chronology the changing of the date is put at 993 Vira era (446 A.D.). The Sātavāhanas as a political power pass out of history in the first quarter of the 3rd century A.D. It seems preferable to accept the account of Yugapradhāna-svarūpa<sup>75</sup> according to which it was Kālaka I (died Vira era 376 or 171 B.C.) who changed the date, Kālaka III coming in to confirm the change 600 years later. Then, the Sātavāhana king mentioned must have been ruling at Paithān during the first half of the second century B.C.<sup>76</sup>

An old *gāthā* taken from the *Niyukti* (50 B.C.—150 A.D.) and cited in the commentary on the *Āvaśyaka Sūtra* says that Bharukaccha is known for Paithāna Sālavāhana and Nahavāṇa.<sup>77</sup> Bharukaccha, the Barygaza of the *Periplus*, is modern Broach. Obviously the Nahavāṇa and Sālavāhana were contemporaries. The Sanskrit commentary on it extracted in the *Abhidhāna Rājendra*<sup>78</sup> makes them contemporaries. The name Nahavāṇa, corrupted into Naravāha in Jinasena's *Harivamśa Purāṇa*, is a variation of Nahapāna.<sup>79</sup> The only Nahapāna so far known to history, is Rājan Kṣatrapa Nahapāna of the Kṣaharāta *vanśa*,<sup>80</sup> who dispossessed his Sātavāhana contemporary of a part of Mahārāṣṭra and Aparānta. The 'Naravāhas' of the *Harivamśa Purāṇa* may imply not the existence of two or more Nahapānas, but Nahapāna and his

74. Hemacandra in his grammar gives Sālivāhana as a Prākṛt conception of Sātavāhana, 1, 8, 211; *Kālakācāryakathā*, Norman Brown: p. 1.

75. *Ibid.*, p. 7.

76. An inscription in the Bhilsā Topes (2nd cen. B. C.) mentions a bhikkhu by name Patithāna. *Bhilsā Topes*, p. 255, No. 145.

77. JBORS, 1930, p. 290.

78. *Ibid.*, pp. 291-293.

79. For instances of the use of *va* for *pā* see Pischel's *Gram. der Prā. Spra.*, Sec. 144.

80. The Mambanes of the *Periplus*.



descendants. The old theory that dates in Uṣavadāta's (governor under Nahapāna) inscription<sup>81</sup> and the Junnār inscription of Ayama, a minister of Nahapāna,<sup>82</sup> must be referred to the Śaka era is to be abandoned in favour of the theory that they are dated either in the regnal years of Nahapāna or in an era starting from the end of the first century B.C. The capital of the Sātavāhanas in the first century A.D. would, therefore, seem to have been Paithān.

The theory of a second eastern capital of the Sātavāhanas also rests upon unsafe foundations. The only source of the assertion made by many writers that the capital of the early Sātavāhanas was Dhaññakaṭaka, is the conjecture of Dr. Bhandarkar that the compound *Dhanakaṭasamanehi* in Nasik No. 3<sup>83</sup> may be taken as *Dhanakaṭasāminehi*.<sup>84</sup> Obsessed by the unproven and improbable theory of the conjoint rule of Gotamīputa Sātakaṇi<sup>85</sup> and Vāsiṭhi-puta Siri-Puṣumāvi, and taking for granted that the donation recorded in the beginning of Nāsik No. 3 is identical with that recorded in Balasiri's inscription, Dr. Bhandarkar says<sup>86</sup> that *Dhanakaṭasāmi* [lord of *Dhanakaṭa*(ka)] is a title of Gotamīputa Sātakaṇi and reads *Benākaṭakasāmi* of Nāsik No. 4 as *Dhanakaṭakasāmi*.<sup>87</sup>

In his valuable paper on the Nāsik inscriptions Emile Senart has pointed out the orthographical objection to the identification of *Dhanakaṭa* with *Dhaññakaṭaka* (equivalent to or near modern *Dharaṇikoṭ*) of the Amarāvati inscriptions. Considering the general similarity of *b* and *dh*, he would read *Benākaṭa* for *Dhanakaṭa*.<sup>88</sup> D. R. Bhandarkar, however, does not agree with Senart. He says:<sup>89</sup>—"What is read as *Dhanakaṭa* can

81. EI, Vol. VIII, Nāsik, No. 12.

82. ASWI, Vol. IV, p. 103, No. 11.

83. Vide *infra*, EI, Vol. VIII, p. 65, t. 1. 2; dated in the regnal years of Puṣumāvi.

84. EHD, p. 30, n. 13; *Dhaññakaṭaka* is mentioned in two Amarāvati inscriptions. (EI, Vol. XV, Nos. 4 and 5, pp. 262-63) as a market-town (*nigama*) only. Ptolemy mentions Pitundra (Bk. VII, Chap. I, sec. 93) and not *Dhaññakaṭaka* as the capital of the Maisōlia region. The earliest mention of *Dhaññakaṭaka* as the headquarters of a district is in the Mayidavolu plates; also ASSI, Vol. I, No. 53, *Dhamñakaṭaka*.

85. JRAS, 1926, pp. 644-650.

86. *Op. cit.*, p. 30.

87. Transact. Second. Lond. Congr. Ori., p. 349.

88. *Op. cit.*, p. 68.

89. IA, 1913, p. 280, n. 16.

also be read as *Dhaṁnakāṭa* (*Dhannakāṭa*); and as, in *Nāsik* inscriptions *n* is used instead of *ñ* (compare e.g., *ānapayati* of the same *Nāsik* inscription), *Dhaṁnakāṭa* can very well be taken to be equivalent to *Dhaññakāṭaka*. Sir R. G. Bhandarkar's view, therefore, still stands incontrovertible." To draw a parallel between the change of *na* in a *Prākṛt* word into *ñā* in its Sanskrit equivalent (*ājñāpayati*) and the change of *ñā* into *na* in different forms of a *Prākṛt* word is misleading. Moreover, the literary Pāli form, which occurs in the *Nāsik* inscription also, is '*ānapayati*' and not '*ānapayati*'. The instance cited by D. R. Bhandarkar is one of the use of *ṇa* for *ñā*.<sup>90</sup> There is not one clear instance of *na* used for *ñā* in *Prākṛt*. The only instance cited by Pischel is one of the change of *ñā* into *cina*, (*rañā* becomes *rācina*, *rācino* and *rācini*) and this is not relevant to the point at issue.<sup>91</sup> In the *Mayidavōlu* plates<sup>92</sup> edited after Pischel's *Prākṛt Grammar* was published<sup>93</sup> we have the word '*ana*' (*anna*) the literary Pāli form of which is '*añña*' and no support can be derived from this inscription for Bhandarkar's position regarding *Dhaññakāṭaka* because the *Mayidavōlu* grant comes much later and from an altogether different area.<sup>94</sup>

*Dhanakāṭasāmi* could not have been the title of *Gotamīputa Sīri-Sātakani*, for neither was he reigning when *Nāsik* Nos. 2 and 3 were incised, nor are the donations recorded in the two inscriptions identical; No. 2 records a non-official grant and No. 3 an official grant.<sup>95</sup> Finally the reading *Dhanakāṭasamiyehi* must be abandoned for Bühler's and Senart's reading *Dhanakāṭasamanehi*. Thus the title "Lord of *Dhanakāṭaka*" is hypothetical.

V. A. Smith's and J. Burgess<sup>96</sup> theory that *Śrī-Kākuḷam* was the capital of the early *Sātavāhanas* is based on a passage in the *Tri-lingānuśāsanam*, translated and quoted by Campbell in his

90. We have a parallel in the *Nāneghāt* ins. of *Catarapana Sātakani* (*rano* for *raño*).

91. *Op. cit.*, Sec. 237, p. 167.

92. *EI*, Vol. VI, pp. 84-89.

93. The plates were, however, discovered a year before the book was published.

94. In *Junnar* No. 10, (*ASWI*, Vol. IV, Pl. XLIX) we have *Dhanūka-seniya* not *Dhanikaseniya*.

95. For a detailed discussion of these points, *vide infra*.

96. *EHI*, 2nd edn. p. 194; *ASSI*, Vol. I, pp. 3-4. The way in which *Śrī-Kākuḷam* is marked on the map appended to the *Catalogue of Indian Coins* in the *British Museum* shows that Rapson favours their view.



*Telugu Grammar*.<sup>97</sup> The thick fog of legendary matter in the passage will be apparent to any reader. Āndhra Viṣṇu, son of the first Āndhra monarch Sucandra (Simuka of the second century B.C.), is said in the same work to have been a patron of the first Telugu Grammarian Kaṇva.<sup>98</sup> We know that Telugu was in the course of formation in the fifth century A.D., from the distinctly Telugu suffix in a Viṣṇukunḍin record.<sup>99</sup> Atharvaṇācārya quotes from the *Vālmiki Sūtras* on Prākṛt, and it has been shown that the Sūtras were composed by Trivikrama<sup>100</sup> who according to Dr. Hultsch must have lived between the twelfth and fifteenth centuries A.D.<sup>101</sup> The testimony of a writer removed from the early Sātavāhanas by more centuries than we are from him should not have been made the basis of such a categorical statement.

The old theory has another weak link. The attempts of Rapson and V. A. Smith to bring the epigraphic and numismatic evidence in line with the Purāṇic testimony, have led them to postulate a rapid expansion of the Sātavāhana empire from the lower Godāvāri and Kṛṣṇā valleys, as far as Nāsik before the end of Kaṇva's reign, that is to say, within 20 years.<sup>102</sup> Yet Simuka and Kaṇva in whom the Washington and the Napoleon are combined, are mentioned in very short inscriptions only and no deed whatever of theirs is recorded. If they did in fact engage in wars of extensive conquest, the vast military operations would have necessitated large issues of coins. Not a single coin of Simuka or Kaṇva has been picked up in the western Deccan or in the Āndhradeśa. Not even a Candragupta Maurya could have accomplished the feat of liberating a people and building up, in such a short period, a huge and well organised empire, that withstood the shocks from the Śakas for a long period. Such a rapid expansion is not known to any period of South Indian History. Expansion from the plains over the tableland and the mountainous regions presents far greater diffi-

97. Intro. p. ii.

98. Footnote (Introduction viii) "He who speaks irreverently of my Grammar composed by the command of Andhra Viṣṇoo shall be considered as guilty of irreverence to his priest."

99. EI, Vol. IV, the Chikkulla plates I. 26.

100. IA, XL, 219ff.

101. *Ibid.*, p. 221: "The time of Trivikrama can be settled only within rather wide limits. He quotes Hemachandra, who lived in the 12th century, and he is quoted in the *Ratnāpana* of Kumārasvāmin, who belonged to the fifteenth or sixteenth century."

102. ZDMG, 1902, p. 657.



culties than expansion from the mountainous regions over the plains.<sup>103</sup> With a powerful and jealous neighbour in Kalinga, which would seem to have thrown off the Mauryan yoke along with the Sātavāhanas, a westward expansion would well nigh have been impossible. The inventive genius of the historian has not only painted the glories of Simuka and Kaṇha whom inscriptions and literature agree to treat in a singularly unimpressive manner, but also brought about a travesty of justice in so far as the achievements of great conquerors like Gotamīputa Sātakaṇi and some of his predecessors like Sātakaṇi I have been fathered upon dim figures in history.

True, Sātakaṇi I, the third king of the line, is called 'Dakṣiṇā-pathapati'.<sup>104</sup> But Dakṣiṇāpatha is an ambiguous term. In its widest sense it includes the whole of the Peninsula south of the Vindhyas; since a passage in the *Vāyu Purāṇa* excludes the Narmadā and the Tapti valleys,<sup>105</sup> the term seems to have been used in a narrow sense, then, as now. To go to an earlier work than the *Purāṇas*, the author of the *Periplus* (first century A.D.) mentions the market-towns of the Dachinabades separately from the market-towns of Damirica, mistakenly called by him Limyrike, i.e., the extreme south of the Peninsula including particularly the Cera, Cōla and Pāṇḍya countries.<sup>106</sup> The extreme south is likewise excluded. Since the Maisōlos of Ptolemy is most probably the Kṛṣṇā,<sup>107</sup> and since the Maisōlia of Ptolemy is the Masalia of the *Periplus*, Masalia would seem to be the name of the lower Kṛṣṇā-Godāvarī region, i.e., the Āndhradeśa. The author of the *Periplus* says that this region was studded with centres of trade and industry.<sup>108</sup> Yet all the market-towns (of which Paithān and Tagara identified with modern Junnār are the most important) of the Dachinabades mentioned in the *Periplus* are in the western Decan.<sup>109</sup> Thus it is clear that the Dachinabades of the *Periplus* excludes the extreme east and south of the peninsula.<sup>110</sup>

103. Lüders, *op. cit.*, Nos. 1112 and 1114.

104. ASWI, Vol. V, p. 60, Pl. LI.

105. Chap. 45, Verse 104. Bibliotheca Indica ed.

106. Schoff, *The Periplus of the Erythraean Sea*. Sec. 51.

107. *Vide supra*.

108. Schoff, *op. cit.*, Sec. 62.

109. *Ibid.*, Sec. 51, 52, and 53.

110. Suzerainty over the whole of the Peninsula is therefore to be ruled out.

Even those who have propounded the theory of western origin of Sātavāhana power have failed to correlate properly the Purāṇic with epigraphic and numismatic evidence. Relying upon a passage in the *Aitareya Brāhmaṇa* which speaks of the Āndhras as living on the fringes of Aryan civilisation,<sup>111</sup> Mr. P. T. Srinivasa Ayyangar places the Āndhras in the Vindhyan regions.<sup>112</sup> But we do not know the exact limits of Aryan civilisation in those days. It has been proved beyond doubt that the ancient home of the Āndhras then as now was the lower valleys of the Godāvarī and the Kṛṣṇā. His theory of western origins of Sātavāhana power, not accompanied by arguments, looks like a shot in the air.

Sukthankar cuts the Gordian knot by challenging the Āndhra affinities of the Sātavāhanas.<sup>113</sup> According to him in the whole range of epigraphic records, the Sātavāhanas are nowhere called Āndhras. The passages from Greek authors which mention the Āndhra country and people contain no reference to the Sātavāhanas while those in which certain Sātavāhana kings are mentioned have nothing to say about the Āndhras. The hopeless confusion of the Purāṇas makes their evidence worthless.<sup>114</sup>

All these objections would vanish if the available pieces of evidence are properly weighed. Sukthankar treats 'Āndhrabhṛtya' as a *Tatpuruṣa* compound (Servants of the Āndhras) 'having regard to the parallel phrase *Śuṅgabhṛtya* applied to the Kanvas.' The Purāṇic words 'Āndhrajātīyah' and 'Kāṇvāyanāms tato bhṛtyāḥ Suśarmāṇaḥ prasahya taṁ' (Matsya) exclude the grammatical construction adopted by Sukthankar. The compound should, therefore, be treated as a *Karmadhāraya* one, in which case it would mean 'Āndhra Servants.' Then the Sātavāhanas could have been Āndhras and Āndhrabhṛtyas. Sātavāhana is a family or a dynastic name while Āndhra is a tribal name (*Āndhrajāti*). In an inscription we have the expression *Sātavāhana kulam*,<sup>115</sup> in Prākṛt

111. *Vide supra*.

112. IA, 1913, pp. 28 ff.

113. *Op. cit.*

114. Some of the Purāṇas call these kings Āndhras; others call them Āndhrabhṛtyas, and there are others that call them by both names. The majority of the Purāṇas distinguish between Āndhras and Āndhrabhṛtyas, and state that the Āndhrabhṛtyas succeeded the Āndhras. *Ibid.*, p. 29.

115. 'Sātavāhana kule Kanhe rājāni etc.', Nāsik, No. 22, EI, Vol. VIII, p. 93; and 'Sātavāhanakula yasapatithāpanakarasa,' Nāsik, No. 2, *ibid.*, 60 t. 1. 6.



'kula' essentially means 'family.'<sup>116</sup> The term 'jāti' on the other hand means 'caste or tribe.' That the terms Sātavāhana and Āndhra are not identical is shown by the fact that in the grants of Pallava Śiva-Skandavarman Sātāhani-raṭṭha (Sātavāhani-raṭṭha) and Āndhāpatha (Āndhrāpatha) are the names given to two provinces.<sup>117</sup> No wonder then that the inscriptions which give the dynastic name considered the mention of the tribal name superfluous.<sup>118</sup> In the Pallava Kadamba and Cālukya records the dynastic appellation only is given and if literary evidence should throw some light upon their tribal connections no one would challenge them by saying that such connections are unknown to epigraphic records. As for the Greek writers, Megasthenes does not mention the dynastic name of the Magadhan, Kalingan, and Āndhra kings. Ptolemy mentions Polemaios (Vāsīthīputa sami Siri-Puḷumāvi of the records) of Paithān, but does not give us his dynastic name. Are we to hold that he did not belong to the Sātavāhana kula?

It will not do to ignore the Purāṇic testimony to the extent to which Sukthankar has done. No doubt the Purāṇas have to answer charges of defective chronology, incomplete lists of kings, corruption in names and different readings of the same passage in different manuscripts. Most of these defects are a result not of ignorance of facts on the part of Purāṇic writers but of misreading of manuscripts and bad copying; Pargiter thinks that the corruption in names must have occurred in the Sanskritization of Prākṛt names.<sup>119</sup> The earliest Purāṇa, the *Bhaviṣya*, from which the *Matsya*, *Vāyu*, *Bhāgavata* and *Viṣṇu* derive their account, Sanskritized earlier metrical accounts in literary Prākṛt; the dynastic portion terminates with the downfall of the Āndhras and the rise

116. In the *Mahāvaiṣṇava*, *Dharmapadam*, the Five Jātakas and *Kuddhaka-pāṭha*, it is used in this sense only. In the Tālaguṇḍa ins. of Kākusiṭhavarman, (EI., Vol. VIII p. 32, t. 1. 3), *Kadambakula* signifies the Kadamba family.

117. The Hīra-Haḍagaḷli and the Mayidavōlu plates.

118. In Uṣavadāta's Nāsik and Kārlā inserr. Nahapāna is called a Kṣaharāta, and we know from Nāsik No. 2 that Kṣaharāta is a family name, (Kha-kharātavasa). In a Kaṇhēri ins. (Lüders, op. cit., No. 1021) *Mahākṣatrapa* Rudradāman's daughter is said to have belonged to the Kārdamaka race or family. From literary and other sources we know that Nahapāna and Rudradāman belonged to the Pahlava and Śaka tribes.

119. Pargiter, *Dynasties of the Kali Age*, pp. 97 ff. It must be noted, however, that Pargiter's conclusions have often been challenged by Keith, Kirtel, and other writers.



of their servants. The *Vāyu*, *Brahmāṇḍa*, *Viṣṇu* and *Bhāgavata* carry the narrative to the rise of the Guptas, but are silent about the whirlwind campaigns of Samudragupta. Pargiter notes<sup>120</sup> that between 325-340 A.D. the accounts were revised twice. The Purāṇas were, therefore, redacted at a time when the Sātavāhana dominion in South India was a thing of the immediate past. Pargiter has shown that there is an indication that a compilation was begun in the latter part of the second century A.D. in Siri-Yaśa's reign, for five manuscripts of the *Matsya*, of which three appear to be independent,<sup>121</sup> speak of him as reigning in his ninth or tenth year. The nearness of the Purāṇas to the Sātavāhanas makes their testimony about their tribal affinities unquestionable.<sup>122</sup>

Having cut himself from the old moorings of Purāṇic testimony, Mr. Sukthankar seeks to locate the habitat of the Sātavāhanas in the modern Bellary District. The only source of his assertion is the terms '*Sātavāhani-hāra*' and '*Sātāhani-raṭṭha*' (*Sātavāhani-raṭṭha*) occurring in inscriptions coming from the small compass of the Bellary District.<sup>123</sup> On the analogy of inhabitants lending their names to countries, he looks upon Sātavāhani-hāra corresponding to the modern Bellary District and perhaps its neighbourhood as the original habitat of the Sātavāhanas.

120. *Ibid.*, pp. xiii, g 23.

121. *Ibid.*, p. 42, n. 8.

122. While Sukthankar accuses the Purāṇas of calling *Āndhrabhṛtyas* (servants of the Āndhras) Āndhras, Ray Chaudhuri suggests that the name Āndhra "probably came to be applied to the kings in later times when they lost their northern and western possessions and became purely an Āndhra power governing the territory at the mouth of the river Kṛishṇā" (*Pol. Hist. of India*, p. 280). Sātavāhana rule over the Āndhradeśa lasted for three quarters of a century. Sāmi Siri-Yaśa, No. 27 in the *Matsya* list, ruled over the western Deccan. The Sātavāhanas would seem to have become a purely eastern power only a few decades before their fall. It has been shown that a compilation of the Purāṇas was begun in Siri-Yaśa's reign, at a time when the Sātavāhanas were a western as well as an eastern power.

123. The Myākadoni inscription and the Hira-Haḍagaḷḷi plates. Myākadoni is a village in the Adoni taluk of the Bellary Dt.

Hemacandra gives Sālāhana and Sālavāhana as variations of Sātavāhana (Pischel, op. cit.). True, *viṣaya* (Hira-Haḍagaḷḷi plates) and *rāṣṭra* (Cōlaraṭṭha) denote sometimes a kingdom. But in the Uruvupaḷḷi grant Munḍarāṣṭra is referred to at the end as a *viṣaya* (IA, Vol. V, p. 51 t. II. 17, 28). The Kūdūrahāra of the Koṇḍamudi grant is called Kudrāhāra-*viṣaya* in the Vaiṅgeyaka grants and Kudrāra-*viṣaya* in some Eastern Cālukya grants. Therefore Sātavāhana '*āhāra*,' Pallava '*rāṣṭra*' and Vaiṅgeyaka '*viṣaya*' would denote the same territorial division—not bigger than a modern district.



If Sātavāhani-hāra was the starting point of Sātavāhana power, why are not inscriptions of the early Sātavāhanas found in this territory? Worse still, only an inscription of the last king of the line is found here;<sup>124</sup> and Sukthankar bases his conclusions on the provenance of inscriptions! He gives instances of provinces getting their names from their early inhabitants. But the term in question is an instance of a dynasty lending its name to a part of the kingdom and not of a people lending their name to the whole kingdom.<sup>125</sup>

We are prepared to say with Mr. Sukthankar that the province must have been so called on account of "some intimate connection" between the land and the dynasty. A tentative solution may be proposed that under the later Sātavāhanas, a town in Sātavāhani-hāra became the seat of their capital which would have been shifted to the east after the conquest of their western territories by the Western Kṣatrapas. True, during the reign of the last king, the province is under a Mahāsenāpati.<sup>126</sup> Instances of the headquarters of a district lending its name to the district are numerous, e.g., Govadhana, Govadhanahāra (Lüders, *List No.* 1124); Kūdūra, Kūdūrahāra (No. 1328); Patīṭhāṇa and Patīṭhāṇapatha (No. 988) and Dhañṇakaṭaka and the kingdom of To-na-kie-tse-kia which may be considered as the Chinese representative of Dhañṇakaṭaka. In the Tālaguṇḍa inscription of Kakusthavarman, the capital of the Pallavas is called Pallavapuri. Kandarapura at which Mahārāja Damodaravarman of the Ānanda gotra is said to have ruled<sup>127</sup> must have received its name from that prince Kandarā, who is mentioned as an ancestor of Attivarman.<sup>128</sup> The Ānandas and the Pallavas are not far removed from the Sātavāhanas. The capital of the Sātavāhanas might have been called Sātavāhanapura or Sātavāhanipura and the district in which it was situated, Sātavāhani-hāra;<sup>129</sup> the Pallavas might have continued the name.

124. The Myākadoni inscription of Puṣumāvi.

125. "The learned Parimellāgar is inclined to make Cōla the name, like the Pāṇḍya and Cēra, of a ruling family or clan of immemorial antiquity and renown." *The Cōlas*, Vol. I, p. 24. *Cōlamāṇḍalam* would then be an instance of a territorial designation formed on a dynastic name. It is not, however, an instance of a part of a kingdom getting its name from the dynasty to the exclusion of the other parts.

126. The Myākadoni inscription of Puṣumāvi.

127. *EI*, Vol. XVII, p. 328.

128. *IA*, Vol. IX, pp. 102-103.

129. Excavations of the type conducted at Nāgārjunikoṇḍa may bring to



Now the Purāṇic, epigraphic and numismatic evidence can be correlated in a way different from those so far considered. The term *Āndhrabhṛtya*, 'Āndhra Servant' gives the clue. Will the facts of Sātavāhana history make it improbable that the Sātavāhanas, undoubtedly Āndhras by tribal connections, were high officers of state under the Mauryas like the Kaṇvas, called the servants of the Śuṅgas? True, the Āndhra territory while acknowledging Mauryan suzerainty enjoyed some independence unlike the 'King's Dominions.' This semi-independence need not have been a bar to the Āndhras (of the ruling family) accepting offices under the suzerain. In Asoka's edicts, Yavanas are politically classed with the Āndhras;<sup>130</sup> and we find a Yavana serving as governor under Asoka.<sup>131</sup>

It may still seem impossible to ascertain how these 'Servant Āndhras' of the eastern Deccan drifted into the western Deccan. Asoka's edicts and the Gīrnār inscription of Rudradāman form links in the chain of evidence, and suggest that the Mauryan dominion in South India was the medium through which this drift took place. In Asoka's edicts the Yavanas are placed with the Gāndhāras and Kāmbojas in the north-west, and still Surāṣṭra was governed by a Yavana king for Asoka. Indian History offers us many clear instances of dynastic drifts like the Mauryas of Konkan, the Guptas or Guttas of Guttal and the Cōlas of Renāṇḍu. In the reign of Pulakeśin II "in the Koṅkaṇas, the watery stores of the pools which were the Mauryas were quickly ejected by the great wave which was Caṇḍadaṇḍa, who acted at his command."<sup>132</sup> A prince, Dhavaḷa, of the Maurya lineage is mentioned in the Kaṇaswa inscription of A.D. 738-739, in the Kotah State, Rajaputana.<sup>133</sup> In an inscription of Vāghḷi in the Khandesh District dated Ś. 991, princes of the Maurya clan, the original home of which is said to have been the city of Valabhī in Surāṣṭra, are mentioned.<sup>134</sup> The Guttas of the twelfth century A.D. with their capital at Guttavolal, which may be safely identified with the modern Guttal in the Karaji taluq of the Dharwar District (where all their records are found),

light the remains of the capital in the Bellary Dt. or its neighbourhood. In the Adoni taluq there is a village called Sātanūru.

130. RE. XIII.

131. The Gīrnār ins. of Rudradāman, EI, VIII, p. 45, t. 1. 8.

132. The Aihōle inscription of Pulakeśin II, IA, VIII, p. 244.

133. *Ibid.*, XIX, p. 56.

134. EI, Vol. II, pp. 220 ff.



trace their descent to Candragupta through a Vikramāditya who is specified as a king of Ujjain. The earliest Telugu records (eighth century A.D.) from the Cuddapah District including the Mālēpāḍu plates of Puṇyakumāra, have brought to light a line of kings claiming Cōḷa descent, who had however their dominion in Pallava territory.<sup>135</sup> The Vēlūrpalāyaṁ plates give us the clue;<sup>136</sup> there the Pallava Siṁhaviṣṇu is said to have "seized the country of the Cōḷas embellished by the daughter of Kavera whose ornaments are the forests of the paddy (fields) and where (are found) brilliant groves of areca." When the power of the Cōḷas fell to a low ebb and Siṁhaviṣṇu's sway extended over the Cōḷa country, the scions of the eclipsed Cōḷa dynasty must have sought service under their conqueror and so moved up north.<sup>137</sup> Epigraphical records from the Maddaguri taluq of the Tumkur District refer to a certain Dhanamjaya Eṛiga, a Cōḷa. The Cōḷas of the Tumkur District may have been of a common stock with the Cōḷas of Renāḍu among whom we have a Dhanamjayavarman.<sup>138</sup> The drift of the Mauryas from Magadha to Konkan, Khandesh and Rajputana, and of the Guptas (Guttas) from the north to Guttal may be explained in the same manner. Even as late as the sixteenth century, Cōḷa chiefs with traditionary descent from Karikāla are found as viceroys under Vijayanagara rulers.<sup>139</sup> The instances so far cited support the theory that in the days of tribulation and rather obscure existence under their Mauryan suzerains, scions of the royal family in the Āndhradeśa might have passed into the service of the Mauryan kings and so have gone to the western Deccan as viceroys, thereby getting the Purāṇic appellation Āndhrabhṛtya. A fragment of Rock Edict VIII discovered at Supāra<sup>140</sup> makes it certain that a part of the western Deccan was included in the 'King's Dominions.' When the strong arm of Asoka disappeared, their shrewd and more fortunate descendants would have found themselves in a position to strike a blow in their own interest, not in the land of their birth which was far away, but in the land of

135. The Mālēpāḍu plates, EI, XI, p. 345.

136. *SII*, Vol. II, No. 98, pp. 507 ff.

137. The names of the first two princes mentioned in the Mālēpāḍu plates, Nandivarman and his son Siṁhaviṣṇu, bear striking resemblance to some names in Pallava genealogy.

138. 380 of 1904.

139. *ARE*, 1909, p. 112.

140. *CII*, Vol. I.

their adoption. It is possible that in some such manner Simuka, an Āndhra, might have started the political power of the dynasty. But at present we have no evidence in favour of this conjecture.

For all that we know, the ancestors of the Sātavāhanas of the western Deccan might not have belonged to any royal family in the Āndhradeśa. They might have been nobles or fortune hunters who readily passed into the service of the Mauryan suzerains and so moved up to western Deccan.

If the Jain legends which mention Paithān as the capital of the first Sātavāhana king may be believed, it would seem to be the starting-point of the Sātavāhana power. The close association of the Sātavāhanas with *Mahārāthis* (matrimonial alliance) and the office of *Mahārāthi* show the extent to which Simuka enlisted the support of the powerful Rāṭhikas of the west. This reminds one of the Cuṭu-Pallava matrimonial alliance which would seem to have, in the same measure, contributed to Pallava ascendancy in the south (later Pallava inscriptions mention a Cūta-Pallava as the founder of the dynasty). If the Purāṇic '*bhṛtyāḥ*' and '*sa-jātiyāḥ*' are correct, it would seem that Simuka was also helped by a number of faithful Āndhras who like his ancestors had moved up to the western Deccan. The early Sātavāhanas seem to have been engaged in the first instance in the conquest of Mahārāṣṭra north and south, Malwa and the modern Central Provinces.



### CHAPTER III

## THE EARLY ŚĀTAVĀHANAS

### *The Starting point*

Relying upon the supposed date in the Maurya era in the Hāthīgumphā inscription of Khāravela,<sup>1</sup> and looking upon Khāravela as the third member of the Cedi dynasty of Kalinga<sup>2</sup> like Siri-Śātakani of the Śātavāhana dynasty, Rapson would place the beginnings of the dynasty (170 B.C. + 41, i.e., Simuka 23, Kaṇha 18) somewhere between 220 and 211 B.C.<sup>3</sup> The chronological arrangements adopted here would place Simuka 384 years<sup>4</sup> before 150 A.D., i.e. 234 B.C. Though an edict later than Rock Edict VIII dated in the tenth year of Asoka<sup>5</sup> has not been found in western Deccan,<sup>6</sup> it is improbable that Asoka's reign witnessed a break-up of the empire; and Asoka's death would seem to have taken place somewhere between 236 and 232 B.C.<sup>7</sup> The same conclusion can be arrived at in another way. As Pargiter has pointed out,<sup>8</sup> the

1. Messrs. R. D. Banerji and K. P. Jayaswal remark: (EI, Vol. XX, p. 74) "It has been proved by repeated examinations of the rock that there is no date in the Maurya era.... as supposed by Bhagwanlal Indraji and ourselves formerly." The inscription reads "Muriya Kāla vachinam ca cayaṭhi Aṅga-satika(m) turiyam upādayati" 'causes to be completed the 11 Aṅgas of the 64 letters which had become lost (or fragmentary) with the time of the Mauryas.'

2. *Vṛddharājā* and *Kṣemarājā* like *Bhikṣurājā* are epithets applied to King Khāravela, and not the names of his father and grandfather respectively as suggested by Rapson. (CIC, *Andhras and Western Kṣatrapas etc.*, xviii). The text has '*Khemarājā sa Vāḍharājā sa Bhikṣurājā sa Dharmarājā pasant(o) Sunat(o) anubhavato kalāṇāni....rājasi Vasūkula vinisrito mahāvijayo Rājā Khāravela siri*' EI, Vol. XX, p. 80.

3. *Op. cit.*

4. It would be shown below that Śivaskanda of the Purāṇas (No. 26 in the list) was the king defeated by Rudradāman twice before 150 A.D..

5. 10th year after his coronation.

6. A fragment found at Sopara.

7. The Purāṇic statements would place an interval of 49 years between the accessions of Candragupta and Asoka. According to V. A. Smith's scheme of chronology, Candragupta began to reign in 322-21 B.C. So Asoka would have ascended the throne in 272 B.C., he is said to have ruled for 36 years and been anointed 4 years after his accession.

8. *The Purāṇa Text of the Dynasties of the Kālī Age*, p. 37.

Purāṇic total of the individual reigns (of the Sātavāhana kings) excluding 24-a, is only 442½ years even if we take the longest periods, where there is a difference. But the whole duration is said to have been 460 in the *Matsya*, though it is given as 411 in *Vāyu*. The addition of Sātakarṇi mentioned in the *Vāyu* only would increase its total to 440. It would therefore appear, that the total 442½ years has much to be said in its favour. The end of the Sātavāhana dynasty cannot be placed earlier than 207 A.D.,<sup>9</sup> and 442½ years before 207 A.D. would give us the same 234 B.C.<sup>10</sup>

*Founder of the dynasty: Simuka*

As the Purāṇas speak of 'Simuka Sātavāhana Sirimato' as simply 'Sīśuko 'ndhraḥ sa jātīyaḥ' before the *coup d'état*, and as

9. The Sātavāhanas ruled for 55 years after 150 A.D.

10. The Purāṇas place the Sātavāhanas after the Kāṇvas, i.e., (Mauryas 139, Śuṅgas 112 and Kāṇvas 45) 25 B.C. The Purāṇas treat contemporary dynasties as successive. They say that 18 Śakas (Western Kṣatrapas) came after the Sātavāhanas. Some of the Western Kṣatrapas of the Caṣṭana line were certainly contemporaries of the later Sātavāhanas as inscriptions, coins and Ptolemy's statement would show. It is not possible under the Purāṇic scheme to place Gautamīputra Sātakarṇi and Puṣumāvi who certainly preceded Rudradāman of the Gīrnār inscription of 150 A.D., after that date; for does not Ptolemy call Caṣṭana the grandfather of Rudradāman, a contemporary of Puṣumāvi?

In the memoirs of the Archaeological Survey of India, No. 1, *Dates of Votive Inscriptions from Sāñcī*, R. P. Chanda argues on palaeographical grounds that the earliest votive inscriptions are later than Asoka's and Heliódorus' inscriptions by a century, and that the Sīri-Sātakarṇi inscription belongs to the later group, which he assigns to the period between 75 and 20 B.C. He identifies the Sīri-Sātakarṇi of the Sāñcī inscription with No. 6 in the line. No. 6 in the line, according to the chronological scheme adopted here, belongs to the years between 180 and 130 B.C. There is no reason why he should not be one of the numerous Sātakarṇis found in the Purāṇic lists after No. 6.

A comparative study of the palaeography of the Nāneghāt and Bhilsā inscriptions enables us to reject the view of Bühler that the Sātakarṇis of the two inscriptions are identical. Bhilsā *va* with the shorter neck and rounded body, the more ornate Bhilsā *i* sign, the less angular *ta* with the vertical at the centre and the *da* with the more rounded back than the Nāneghāt inscription, stamp the Bhilsā inscription as one later than the Nāneghāt inscription.

The Bhilsā Tope inscription under reference is carved on the bas-relief of a *torana* in the middle of the upper architrave of the South Gateway. It records the donation of a Vāsīṭhīputra Ananda, the foreman of the artisans of Sīri-Sātakarṇi. The plates published in the JBORS, 1917, make it clear that Vāsīṭhīputra is the metonymic not of the king but of the artisan. For Rapson's view, *op. cit.*, xlvii.



'Rājā Simuka' after it,<sup>11</sup> it is certain that he was the founder of the dynasty. But as his brother Kaṇha is also said to have belonged to the Sātavāhana *kula*,<sup>12</sup> Simuka could not have given the name of the dynasty. Then who gave the name to the dynasty? The question cannot at present be satisfactorily answered.

The meaning of 'Sātavāhana' is as obscure as those of 'Cāḷukya,' 'Pallava' and 'Vākāṭaka.' For one thing the name is not Sātavāhana as Rapson would have it.<sup>13</sup> Jinaprabhasūri, a Jain monk of the fourteenth century A.D., derives the word thus: '*Sanoterdānārthatvāt lokaiḥ Sātavāhana iti vṃpadeśam laṃbhitāḥ*,' i.e. people call him Sātavāhana, because (the verb) 'sanoti' signifies 'to give' and hence one by whom were given (sātāni) conveyances (vāhanāni) was called Sātavāhana.<sup>14</sup> Another derivation of the name is given in the *Kathāsaritsāgara* which explains it as meaning 'he who rode a yakṣa named Sāta (in the form of a lion)'.<sup>15</sup> These fanciful explanations show that the origin of the term was forgotten long before the fourteenth century. Recently M. Przyluski has given us an equally fanciful explanation.<sup>16</sup>

11. Pargiter: *op. cit.*, p. 38.

12. The Purāṇas give various readings: *Matsya* generally 'Śiśuka'; d Mt. *Śiśudhrah*; e Mt. *Śiśuka*; e *Vāyu* Cismako; *Viṣṇu* Śipraka; j *Viṣṇu* Sudhra. According to Pargiter (*op. cit.*, p. 38, n. 17), Simuka was misread 'Śiśuka' and Sanskritized 'Śiśuka'; and Śiśuka cannot be Sanskrit śrīmukha (one with a glorious face as Bhagwanlal and Bühler proposed (ASWI, Vol. V, p. 69). Sans. 'Śri' is invariably represented in Prakṛt by 'siri.' In the *relievo* inscription at Nāpeghāt itself, Simuka bears the honorific prefix 'Śirimato'. 'Śiva' enters into the composition of some Sātavāhana names and is used as an honorific prefix even by early Sātavāhanas. However, palaeography prevents us from subscribing to Burgess' view that "Śivamaka (of an Amarāvati inscription) might possibly be the same as Simuka of the Nāpeghāt inscription No. 3." (ASSI, Vol. I, p. 62, n. 2).

13. Sātavāhana with the dental s occurs in Bāṇa's verse, Hemacandra's works and Somadeva's *Kathāsaritsāgara*. However, Vātsyāyana in his *Kāmasūtra* spells the word with palatal sibilant ś. The words as given by Bhandarkar are (EHD, p. 69, n. 7) '*Kartaryā Kuntalaḥ Śātakarṇiḥ Sātavāhano Mahādevīḥ Malayavatim (jaghāna)*'. Dr. Fleet remarks (JRAS, 1916, p. 818 n. 3): "It is, however not possible that Vātsyāyana himself can have used the palatal sibilant in these two names." As will be shown below, Śātakarṇi with the palatal sibilant ś is a mistake for Śātakarṇi with the dental s. It then becomes easier to suppose that Sātavāhana with the palatal sibilant ś is a similar error in spelling.

14. JBBRAS, Vol. X, p. 132.

15. *Kathāsaritsāgara*, trans. Vol. I, p. 37.

16. JRAS, 1929, p. 273.



According to him *Sādām*, *sadām* and *sādām* in Muṇḍa languages mean 'horse,' *vāhana* is a Sanskritization of *han* or *hapan* meaning 'son.' Sātavāhana is rendered 'son of horse'. The explanation given is, that princes born of the magical union between the chief queen and the sacrificial horse (during the performance of the *Aśvamedha*) would have come to be called 'sons of the horse.' It is not possible here to traverse the grounds, highly speculative, on which Przyluski seeks to trace pre-Dravidian influences in post-Aryan society and institutions in India. We must be content with the observation that, according to the learned philologist's explanation every kṣatriya prince, whose father had performed the *Aśvamedha* would be a Sātavāhana or Sātahapan. Yet history knows of only one dynasty that went by that name. It is possible to consider 'Sāta' as the past participle of *San*, to obtain, to gain; Sātavāhana would then mean one who obtained a 'vāhana', perhaps one who by his deeds secured a high position in Mauryan military service; and the Sātavāhanas were according to the Purāṇas 'Servant Āndhras.' The *Śilappadikāram* refers to *Purambaṇaiyān vālkōṭṭam* and *Pāṣaṇḍa Śāttan* (ix, ll. 12 and 15). The commentaries explain *Purambaṇaiyān* by *Māśāttan* and *Sātavāhanan*; I do not think that these references to the village deity, the guardian of the boundary of the village, and to his proficiency in the heretical lore, have any place in the elucidation of the dynastic name of the Sātavāhanas. For one thing Adiyārkunallār, the commentator, is only as old as Jinaprabhasūri. The spelling in 'Śāstā' is another argument.<sup>17</sup>

The wife of Sātakaṇi I was versed in and performed numerous sacrifices and worshipped Vāsudeva, Kṛṣṇa and Saṁkarṣaṇa. Gotamīputa Siri-Sātakaṇi's mother led the life of a royal ṛṣi. The former prides himself over 'having stopped the contamination of the four castes.' A later Sātavāhana king bears the name Yaña Sātakaṇi.

All Purāṇas are agreed that he ruled for 23 years. According to Jain legend the first king, Sātavāhana by name (evidently Simuka), built Jaina temples and *cetiya*s. But in the closing years of his reign he became a wicked king and was dethroned and killed.<sup>18</sup>

17. The reference to *Śāttan* in *Śilappadikāram* was pointed out to me by Mr. V. R. Ramachandra Dikshitar; but I am unable to follow his interpretation for which see Jayanti Ramayya Pantulu Commemoration Volume, pp. 156-8.

18. JBERAS, Vol. X, p. 134.



### Kaṇha I

Simuka was succeeded by his brother Kaṇha.<sup>19</sup> In his time the Sātavāhana kingdom extended as far west as Nāsik if not further. Evidence of the modelling of Sātavāhana administration on Mauryan lines is furnished by the Nāsik inscription of his time, which mentions the construction of a cave by a *Mahāmātra* in charge of the *śramaṇas* or monks (at Nāsik)—*Mahāmātras* are a class of officials mentioned in the Asokan inscriptions. The cave is the earliest excavation in the series, and stands far below the other caves. The cells on three sides are decorated with *cetiya* arches at the top of the openings. Of the four pillars that support the roof of the verandah, two are half-pillars and the others are square at the top and bottom, and octagonal in the middle. They have no capital.<sup>20</sup>

According to Rapson, Kaṇha would have reigned for 18 years.<sup>21</sup> *Matsya* has generally *aṣṭādaśa*. But some Mss. of *Vāyu* read *asmāddaśa*.<sup>22</sup> Pargiter has pointed out in the introduction that where there are two readings, one *asmāddaśa* and another *aṣṭādaśa*, *abdhāndaśa* would reconcile these different readings.

### Siri-Sātakarṇi I

On epigraphic as well as literary (Purāṇic) evidence, the third king of the line is Siri-Sātakarṇi—according to Rapson the Siri-Sāta of the coins, the husband of Nāyanikā, the daughter of *Mahārāṭhi* Tranakayiro.<sup>23</sup> According to Rapson it is not possible to reconcile the Purāṇic statement that Sātakarṇi I was the son of Kṛṣṇa, the brother of Simuka, with the evidence supplied by the

19. The *Mt.*, *Vā.*, *Bd.*, *Bhāg.* and *Vā.* are agreed in calling him the brother of Simuka. According to Rapson this fact fully explains the absence of his name in the Nāneghāt *relievo* inscriptions (*op. cit.*, p. xix).

20. Pl. IV, No. 4.

21. *Op. cit.*, p. lxvi.

22. Pargiter: *op. cit.*, p. 39, n. 28.

23. In a Nāsik inscription (EI, Vol. VIII, p. 88), Viṣṇudatā, daughter of Śaka Agnivarman calls herself a Śakanikā. In the Poona plates of Prabhāvatigupta (EI, Vol. XV, p. 41, t. 11. 7 and 8), Kuberanāgā, wife of Candragupta, is said to have belonged to the Nāga tribe. On these analogies the name Nāganikā may indicate the tribe to which she belonged. The Nāga alliance is partially preserved in the Jain legends which make Sātavāhana the son of a Brahman girl and Śeṣa, the king of serpents. (JEBRAS, Vol. X, p. 132).

*relievo* figures of Simuka, Siri-Sātakani, and the latter's family.<sup>24</sup> The *relievo* inscriptions mention Rāya Simuka, then Siri-Sātakani and his wife, then a Kumāra Bhāya . . , then Mahārāṭhi Tranakayiro, evidently the father of the queen, then Kumāras Hakusiri and Sātavāhana. Most of the *relievo* figures are almost lost, only the legs being partially visible; the rest are completely lost leaving only the space. As will be seen presently, the space for two figures between those of Nāyanikā and Kumāra Bhāya . . , was filled by the figures of Vedisiri and Kumāra Satisiri. Then Kaṇha has no place in the *relievos*.

Other results which Bühler and Rapson have arrived at by a comparative study of the *relievo* figures and the sacrificial inscription of Nāyanikā at Nāneghāt are that queen Nāyanikā was the mother of Vedisiri and Satisiri, and that she governed the kingdom during the minority of Vedisiri. According to them the Kumāra Hakusiri of the *relievos* is the Satisirimat of the inscription.<sup>25</sup> True, in the Dravidian Prakṛt of the Sātavāhana epigraphs *ha* sometimes takes the place of *sa*, e.g. Haṁgha=Saṁgha;<sup>26</sup> Hiru-Hātakani=Siri-Sātakani, Hāla=Sāta. But nowhere is *ku* or *ka* used for *tī*. Moreover one would expect Hakuhiru rather than Hakusiri.<sup>27</sup> This seems also to dispose of Bühler's identification of Satisiri with Hakusiri.<sup>28</sup> Further, Kumāra Sati has 'sirimato' and not 'siri' suffixed to his name. As Kumāras Bhāya . . , and Sātavāhana are not mentioned in the sacrificial inscription;<sup>29</sup> and as between the representations of Kumāra Bhāya . . , and Mahārāṭhi Tranakayiro<sup>30</sup> two statues and their inscriptions have disappeared,<sup>31</sup> Nāyanikā would seem to have had more than two sons; it would seem that Vedisiri and Satisiri were represented in the *relievo* figures now lost and that the sacrificial inscription, which mentions only two princes (neither of whom is the eldest son, i.e. Kumāra Bhāya), is posterior to the *relievo* figures and the inscriptions over them.

24. *Op. cit.*, xix, n. 4.

25. Rapson: *op. cit.*, xx, n. 3.

26. Lüders, *List Nos.* 1210, 1271, 1272, 1281, etc.

27. Prof. Suniti Kumar Chatterjee assures me that the change of 'Sati' into 'Haku' is not possible.

28. ASWI, Vol. V, p. 68, n.2.

29. Bühler would identify the latter with Vedisiri ASWI, Vol. V, p. 68; but Rapson is more cautious, *op. cit.*, xlvi.

30. Pl. I, No. 1.

31. BG, Vol. XVI, p. 611.



*Sātakarṇi : Meaning*

Many a prince in the Sātavāhana line bore the name Sātakarṇi, sometimes along with a metronymic and another name, and sometimes without one or both of them:—Siri-Sātakarṇi I, Cakora Sātakarṇi, Mṛgendra Sātakarṇi, Gautamīputra Śrī-Yajña Sātakarṇi.

Whilst Rapson's view that sometimes Sātakarṇi was used generally is correct, the example given by him, i.e., the Girnār inscription where Sātakarṇi must mean Puḷumāvi is, as we shall see, rather unfortunate. Better examples are Sivamaka Sātakarṇi called simply Sātakarṇi in the Girnār inscription, and perhaps the Siri-Sātakarṇi of some coins closely allied to Siri-Yajña's coins by type and fabric, as all the successors and immediate predecessors of the latter bear personal names. The Sātakarṇi of the Nāṇeghāt *relievos* would seem to have borne a personal name ending in 'siri.' Sātakarṇi was sometimes abbreviated into Sāta, Sāti,<sup>32</sup> Saḍa (Sada?)<sup>33</sup> and Sātaka.<sup>34</sup> Sadakana of the Chitaldoorg coins is a Prakṛt form of Satakarni.<sup>35</sup>

The meaning of the term is, however, not settled. Rapson did not attempt to elucidate it. The Purāṇic forms Sātakarṇi, Sātakarṇi, Svātikarṇi, Svāti,<sup>36</sup> Svātivarṇa and Śāntikarṇi show how little the Purāṇic writers understood the meaning of the word Sātakarṇi in Prakṛt. Prof. Jean Przyluski's suggestion that *karṇi*

32. EI, Vol. XVIII, p. 318, t. 1. 3. Rapson: *op. cit.*, Pl. III, G. P. and Pl. VIII, G.P.3.

33. Rapson, *op. cit.*

34. ASWI, Vol. V, No. 24, Kanheri Inscriptions. According to Rapson, Sadakana and Sātaka may be forms of Sātakānaṁ (*op. cit.*, lxxxii). As Sāta is an abbreviation of Sātakarṇi or Sātakarṇi, as the Banavāsī inscription of Hārīṣputra Viṣṇukaṣa-Cuṭukulānanda Sātakarṇi (IA, 1885, p. 331) and the Maḷavaḷḷi inscription of a Kadamba king (EC, Vol. VII, p. 252 and Pl.) make it clear that more than one prince in the Cuṭu line bore the name Sātakarṇi, Sātaka as a form of Sātakarṇi is more probable.

35. 'Sadakana' occurs in a clay tablet from Candravallī which was exhibited at the Eighth Oriental Conference at Mysore (1935). The reading is mine. The tablet bears the *Triśūla* emblem in the centre.

36. The Purāṇic Svāti is possibly a mis-Sanskritization of Sāti, which, like Sāta, is an abbreviation of Sātakarṇi. Krishna Sastri remarks: "...the name-ending svātikarṇa is more likely to have been the origin of the later Sātakarṇi than the fanciful *sata-karṇa* (the hundred-eared)." (EI, Vol. XVIII, pp. 317-18).

is derived from the Muṇḍa *kon* meaning 'son', and that *Sāta* is the Muṇḍa 'Sādāṁ' meaning horse, is ingenious, but not convincing. Long ago Mr. Coomaraswamy proposed to identify the *Nūrruvar Kannar* of the Tamil Epic, *Śilappadikāraṁ*,<sup>37</sup> with a Sātavāhana Sātakarṇi. Since then the Pandits have sought to derive Sātakarṇi from Satakarna (*Satakarnasya putraḥ Sātakarṇiḥ*). So far as we know Simuka, the father of Sātakarṇi I, did not bear either the name Sātakarṇi. In all the Sanskrit inscriptions in which the term occurs<sup>38</sup> we have Sātakarṇi and not Sātakarṇi. True the Purāṇas spell the word sometimes with Ś and sometimes with S. Vātsyāyana in his *Kāmasūtra* gives the form Sātakarṇi.<sup>39</sup> But the evidence of the inscriptions which belong to the third and fourth centuries A.D. is conclusive. The meaning given by the Tamil annotator cannot therefore be readily accepted. Sāta cannot be connected with *Sāttan* for the reasons stated above. Sātakarṇi would be the name of a descendant of Satakarna. Satakarna is as curious a name as Kumbhakarna, Lambodara and Jātikarna.<sup>40</sup> If we read the name as Sātakarṇa it may mean one with 'a sharp ear'.

It is not true to say that Sātakarṇi is only the dynastic name of both Sātavāhana and Cuṭu families.<sup>41</sup> It was also borne by ministers and ordinary persons. In a Kuṇḍā inscription<sup>42</sup> a minister bears the name Hāla=Sāta, a contraction for Sātakarṇi. In Nāsik No. 3, the preparation of the plates or the cloth or the palm leaves is attributed to a 'takarṇi,' and the lacuna could have contained one letter only. So (Sā)takarṇi is most probable.<sup>43</sup>

37. Pp. 540-41. He figures as a close ally of Śeṅguṭṭuvan; he is here represented as being prepared to secure for Śeṅguṭṭuvan, a stone from the Himalayas, out of which was to be carved a figure of Pattini.

38. (a) *Dakṣiṇāpathapatēḥ Sātakarṇer dvir api . . . . .*—the Girnār inscription of Rudradāman, EI, Vol. VIII, p. 44. l. 12.

(b) *prēsubhis-Sātakarṇy-ādibhis . . . . .*—the Tālaguṇḍa inscription of Kākusthavarman, EI, Vol. VIII, p. 33. l. 14.

(c) *"Vāsiṣṭhīputrasya Sātakarṇisya"*—Kanphēri inscription of the daughter of Mahākṣatrapa Rudra, ASWI, Vol. V, p. 78, Pl. LI.

39. *Vide supra*.

40. Vedic Index, q.v.

41. Rapson: *op. cit.*, Index, V, p. 264.

42. CII, No. 18, p. 15.

43. Pace Senart who says (EI, Vol. VIII, p. 70): "It is most improbable that we should have to read *Sātakarṇinā*, and it would indeed be extremely puzzling if this royal name were borne by a simple engraver."



*Sātakaṇi's Imperial Position*

The long record at Nāneghāt incised during the minority of Vedisiri by the regent Nāyanikā mentions a number of sacrifices performed. Among those mentioned are the *Aśvamedha*, *Rājasūya*, *Agnyādheya*, *Anvāraṁbhaṇīya*, *Gavāmayana*, *Bhagaladaśarātra*, *Aptoryāma*, *Āṅgirasāmayana*, *Gārgatrirātra*, *Āṅgirasatrirātra*, *Chandogapavamānatrirātra*, *Trayodaśarātra*, *Daśarātra*, and some others as the lacunae would show.

Bühler supposes that these sacrifices were all performed by Nāyanikā though he admits that "according to the Śāstras, women are not allowed to offer Śrauta sacrifices and that those who perform such sacrifices for them (*striyājaka*) are severely blamed; yet that seems hardly probable for in the sentence which ends with *yañehi yītham*, 'the sacrifices were offered,' we have the impersonal passive construction and the genitive *rāyasa*, 'of the king'...." Prof. D. R. Bhandarkar objects: <sup>44</sup> "It is inconceivable that Nāganikā, even as queen-regent, celebrated it (the *Aśvamedha*) of her own accord and to indicate her paramount sovereignty.....as Nāganikā's husband Sātakaṇi has been styled *apratihatacakra*, it is proper and natural to suppose that it was he who celebrated the sacrifice twice. What appears to be the case is that Sātakaṇi it must be, who carried out the sacrifices referred to in the epigraph, and as all sacrifices are performed by Yajamānas along with their consorts, Nāganikā has been associated with him." The fact that Nāganikā's husband is called *vīra*, *sūra*, *Dakṣiṇā* (*patha*) *pa* (*ti*), and *apratihatacakra*, and the words '*rāyasa* . . . (*ya*)ñehi yītham' support Bhandarkar's conclusions. After '*caritabrahmacāriyāya dikavratasumdaya yaña huta*.....', '*vano*' appears, and after '*vano*' there is a stop. It is therefore probable that Nāyanikā's part is only the description of the sacrifices performed by her husband, and we know that the record was incised after the death of Siri-Sātakaṇi I. The epithets *dhmadasa*, *kāmadasa*, *varadasa*, *putradasa*, if they apply to Siri-Sātakaṇi, would be another piece of argument in favour of our conclusion.<sup>45</sup>

44. IA, Vol. XLVII, p. 72, n. 11.

45. Bühler's reading '*a(ṇ)āgavaradayiniya*' is uncertain. Neither the *a* nor the *ṇa* is certain.

The epithets '*putradasa varadasa*' etc., cannot apply to Vedisiri as his name is in a compound with *mātuya*. Nor can they apply to *Satisiri-matasa*, as they are too far removed from it.

It would then be that Siri-Sātakani I was a powerful monarch and that most of the sacrifices were performed by him to commemorate the expansion of his empire of which we have evidence from the coins. The Nānēghāt record is then the funeral oration of a disconsolate wife.

### *Sātakani I—Khāravela Synchronism?*

According to the Hāthīgumphā inscription, Khāravela, in his second year, sent an army to the west disregarding Sātakani. The army reached the Kaṇhabenā river and struck terror into the Mūsika capital or city.<sup>46</sup> K. P. Jayaswal and R. D. Banerji have shown that the Hāthīgumphā inscription mentions a Yavana king Dimita who was forced by Khāravela's victorious invasion of Northern India to retreat to Mathurā. As he could only be Demetrius I, who on his coins wears the head-dress made of elephant's skin, and who would have come to the throne about 190 B.C., king Khāravela's reign would on this synchronism fall in the second and third decades of the second century B.C. Sātakani I would, according to the chronological scheme adopted here, have reigned between 200 and 190 B.C. As Sātakani II would have come to throne in 172 B.C. the synchronism of Khāravela and Sātakani II is as probable as that of Khāravela and Sātakani I.

### *Hakusiri*

An inscription on one of the pillars of the *Cetiya* cave at Nāsik mentions Mahā-Hakusiri and his grand-daughter Bhaṭapālīkā, daughter of the royal officer (*amaca*) Arahalaya and wife of the royal officer Agiyatanaka. The early type (i.e. in low relief) of the decoration of the façade, the simple lotus-shaped capitals of the pillars, and the proximity of the cave to that excavated in the reign of king Kaṇha, stamp it as a very early excavation in the series. Senart has pointed out that "if this Mahāhakusiri is the same as Kumāra Hakasiri at Nānāghāt, two generations would not be too much to explain the difference in the forms of letters which exists between our epigraph and the Nānāghāt inscription."<sup>47</sup> Bühler<sup>48</sup> assigns the inscription to a very early period and supposes that the

46. *Dutiye ca vase acitayitā Sātakaminim pachima-disam haya-gajanara-radha-bahulam damdam paṭhāpayati Kaṇha-beṃnā gatāya ca senāya vitāsitam M(u)sika-nagaram.*—EI, Vol. XX, p. 79.

47. EI, Vol. VIII, p. 92.

48. BG, Vol. XVI, p. 608.



change in the characters of its alphabet is due not only to time, but to the development of the 'Malwa and Upper India style.' The fact that the grand-daughter of Mahā-Hakusiri is the daughter of one royal officer and wife of another makes it highly probable that the Hakusiri of this inscription belonged to the royal family and was therefore the Kumāra Hakusiri of the Nāṇeghāt *relievos*. But since he does not bear the title of Rājan which Sātavāhana kings invariably do, we cannot subscribe to the view of Rapson and Bühler that the Hakusiri of our inscription ascended the throne.

### *Satisiri*

Satisiri mentioned as a son of Nāyanikā in the sacrificial inscription was probably represented in the *relievos* between Kumāra Bhāya....., and Mahārāṭhi Tranakayiro and therefore before Hakusiri. Rapson and Bühler think that he may be the Śakti Kumāra of the Jain legends.<sup>49</sup> It has been shown above that he cannot be identified with Kumāra Hakusiri. In the *e Vāyu* and Matsya lists the successor of Sātakaṇi I is Pūrṇotsantu (Pūrṇotsaṅga or Pūrṇotsarga also in Mt.). As Sāti and Sāta (abbreviations of Sātakaṇi) were incorrectly Sanskritized into Sāntikārṇa or Sātakārṇa, 'Santu' may likewise be an incorrect Sanskritization of Sāti, (San. Śakti); in that case Satisirimato of the Nāṇeghāt inscription would be the Pūrṇotsantu of *e Vāyu*.

### *Skandastambhi*

This king, the sixth in the list, is mentioned only in some versions of the Matsya Purāṇa.<sup>50</sup> As will be shown below two or three kings have to be added to the Purāṇic list; and the number of kings is nowhere mentioned to have been more than thirty.<sup>51</sup> Probably some of the names in the first half of the list have to be deleted as imaginary names mentioned to bring up the total to thirty. Skandastambhi's existence may therefore be reasonably doubted.

### *Sātakaṇi II*

If the Purāṇic chronology may be trusted Sātakaṇi II ruled for 56 years,—the longest reign in the annals of the dynasty. From Western India come certain square coins (potin and copper) bear-

49. ASWI, Vol. V, p. 62, n. 1; Rapson: *op. cit.*, xx.

50. Pargiter: *op. cit.*, p. 39.

51. *Ibid.*, p. 36.

ing partially the legends *Raño Sātakamṇisa*;<sup>52</sup> some bear the device of the springing lion, others that of an elephant with upraised trunk. According to Rapson they bear a close resemblance in size, shape and types to the coins of Erān (East Malwa). He cites the authority of Cunningham according to whom while the coins of Ujjain are invariably round pieces, those of Bēsnagar (according to him the capital of East Malwa) and Erān are nearly all square.<sup>53</sup> The double line border with the fish and *swastika* symbols are strikingly similar to the device supposed to represent the river Biṇa on the coins of Erān. The Sātakamṇi of these coins would therefore seem to have ruled over East Malwa. West Malwa, as the Siri-Sāta coins show, had already passed into Sātavāhana hands in the reign of Sātakamṇi I.<sup>54</sup>

The Sātakamṇi of the coins would seem to have been earlier than Āpilaka, eighth in the Purāṇic lists. And so he must be No. 6 of the Purāṇic lists. The angular *ta* of the Sātakamṇi coins brings them near the Nāṇeghāt inscriptions. But too much reliance cannot be placed on the results arrived at by a comparison of coin legends and stone inscriptions. In the Sātakamṇi coin the *ka* has no nail-head, and has a longer horizontal member than the *ka* of the Āpilaka coin. East Malwa which, according to Kālidāsa's *Mālavikāgnimitra*, was ruled by Agnimitra from Vidiśā would therefore seem to have come under Sātavāhana rule during the reign of Sātakamṇi II, some time between 180 and 130 B.C.

According to Rapson the coins may be those of Gautamīputra or some earlier Sātakamṇi,<sup>55</sup> and the Bhilsa inscription that of the time of Vāsīṭhīputa Viḷivāyakura, predecessor of Gautamīputra Sātakamṇi.<sup>56</sup> But the early forms of *ka*, *da* and *ra*<sup>57</sup> in the Bhilsa Tope inscription place it long before Gotamīputa Sātakamṇi's time. The Viḷivāyakuras do not belong to the Sātavāhana line (at least the main line).<sup>58</sup> Moreover, Rapson's conjecture that *Vāsīṭhīputa* applies to the king is not supported by the plate.

### *Āpilaka*

The authenticity of the Purāṇic lists which mention Āpilaka as the 8th king has been proved by a large copper coin of this

52. Rapson: *op. cit.*, Pl. I, Nos. 5 to 12.

53. CAL, p. 95.

54. Rapson: *op. cit.*, xcii.

55. *Op. cit.*, xcvi.

56. *Ibid.*, xxvii, n. 2.

57. Bühler's Tables III.

58. *Vide supra*.



king from the Central Provinces.<sup>59</sup> Rao Bahadur K. N. Dikshit reads the legend as 'rāño siva-siri-Āpilakasa.' The legend, I think, should be read as 'rāño siva sīrisa-Āpilakasa,'<sup>60</sup> the i sign is represented by two short strokes one vertical and the other horizontal attached to the right arm of pa. The coin bears the device of an elephant goad. What is above the elephant may be *nandipada*. Dikshit remarks "on numismatic grounds the place of this

59. The coin which belongs to the Mahā-Kośal Society was exhibited at the Annual Exhibition of the Asiatic Society of Bengal by Rao Bahadur K. N. Dikshit, Director-General of Archaeology, who has been kind enough to furnish me with an excellent photograph of the coin (Pl. I, No. 2). About coin No. 3 in his catalogue of coins in the British Museum Pl.—I xciv Rapson says: "It is inscribed with Brāhmī characters which are apparently of the same period, (i.e., Sātakaṇi I's) but which are too fragmentary to allow of any satisfactory reading. All that can be said is that the name of the king seems to have begun with Aja—or Aji—. No form occurring in the Purāṇic lists suggests any very probable identification, though it is possible that the curious name Āpitaka or Āpilavā which appears early in these lists . . . may be a corruption of the name of this king." It is no longer possible to hold with Rapson that Āpilaka is a Purāṇic corruption of a name beginning with Aja or Aji. We have a silver coin from Mathurā with the legends Ajadeva, and bearing the same symbols as our coin, i.e., the swastika with ma attached to each of the four arms, man standing, and representation of a river with fish swimming in it. On palaeographical evidence this coin belongs to the same period as No. 3 in Rapson's Catalogue.—(Mathurā is the findspot of many Śuṅga coins), and resembles in type and symbols the silver coin of Sumitra, identified with Sumitra of the *Harṣacarita*, a Śuṅga prince in whose kingdom Malwa might have been included. (JBORS, 1934, Pl. facing p. 5, No. 2 and the following).

It might be remarked that both the Sātavāhana and the Śuṅga coins from Mathurā bear the same symbols. Rapson thinks that the Aja-coin (lead) is clearly connected by type with the potin coins of Siri-Sāta. Only future research can show whether the Sātavāhanas were indebted to the Śuṅgas or vice versa, or whether both were indebted to a particular locality for these symbols.

60. From the numerous forms of the name in the Purāṇas, Pargiter long ago chose Āpilaka of e *Vāyu*—op. cit., p. 39, n. 45. See Plate IX, No. 3.

This is an instance of an honorific prefix having a case ending in Sātavāhana inscriptions and coins; the only other instance is afforded by the legends on a coin attributed conjecturally by Rapson to Puṣumāvi II (G. P. 3, Pl. op. cit.), which should be read in the following order: 'samisa s(i)r(i) (—)'. The combination of sa and ā in sā is also curious, the only parallels for this being *Śivadatt-ābhīraputrasya* and *Ābhīrasy-eśvarasenasya*. But these occur in a Sanskrit inscription while the legends on our coin are in Prakṛt.

ruler is more with the later kings of this dynasty than with the earlier ones as indicated in the Purāṇas.<sup>61</sup> But the blank reverse of the coin certainly attests its early age. The early forms of *sa* and *ra* which are only slightly developed forms of those of the Siri-Sāta coins, and the primitive *i* sign (a short curve) stamp the coin as an early one in the series. No doubt the elephant is better executed but this is not without a parallel; the lion on Sātakaṇi II's coins is better executed than that on Sakasena's coins.

### *His reign: Extent of his kingdom*

The coin, like the inscriptions, bears witness to a growing empire. In his time the Sātavāhana power would seem to have extended as far north-east as the modern Central Provinces. It is hazardous to build too much on the provenance of a single coin. It is even significant that Sātakaṇi I and II struck potin coins, and potin coins are found "exclusively in the Chanda District of the Central Provinces."<sup>62</sup> The Purāṇas are agreed that Āpilaka<sup>63</sup> ruled for 12 years (*daśa dve* or *dvādaśa*) and that he was the son of Lambodara.

### *Hāla*

From Āpilaka to Hāla (8th and 17th in the Purāṇic lists respectively), we have a period of absolute darkness, and the Purāṇic Sātavāhana kings between them are to us mere names. But it is probable that fresh evidence like the Āpilaka coin may not only confirm the order in the Purāṇic list but also open a vista into the period.

### *Hāla: Meaning of the name*

The king is mentioned by his name in the Purāṇas, the *Saptaśatakam*, *Lālāvatī*, *Abhidhānacintāmaṇi*, and *Deśināmamālā*.<sup>64</sup> In the last two works mentioned, Hemacandra considers Hāla as a variation of Sālāhana and Sātavāhana. In the *Gāthāsaptasatī* the

61. YB of the AS of B, Vol. I, 1935, p. 28.

62. Rapson: *op. cit.*, clxxxiii.

63. The Sanskrit form as given in the Purāṇas is the same as the Prakṛt form on the coins.

Like sāmī Siri-Puṣumāvi, Āpilaka does not bear the name Sātakaṇi. Unlike other Sātavāhana kings he has the prefix 'śiva' in addition to 'siri' (Śiva=auspicious).

64. *Abhidhānacintāmaṇi*, V. 712.



king under mention is called Hāla, and Sātavāhana. Rājaśekhara also calls him Hāla and Sātavāhana.<sup>65</sup> Hemacandra gives Kuntala and Cauricinda as synonyms of Hāla.<sup>66</sup> But we know from the Purāṇas that Kuntala and Hāla are the names of two different kings. On coins and inscriptions Sātakaṇi is abbreviated into Sāta, Sāti, Sada and Sātaka. No instance of the abbreviation of Sātavāhana is to be found. Hāla cannot then be a variation of Sātavāhana. It can therefore be considered as a variation of Sātakaṇi only. Sāta and Sāti are contractions of Sātakaṇi. The form Hātakaṇi occurs on coins; and *la* is sometimes used for *ta*. Sātakaṇi as a personal name is borne by many a king in the line.

The reign of Hāla introduces us to an epoch of literary activity. From inscriptions we know that the official language under the Sātavāhanas was Prākṛt. The works attributed to or to the time of Hāla show that the Sātavāhanas encouraged the use of Prākṛt in literature. In this respect they played a part opposite to the part played by the Kṣatrapas. Only in the inscriptions of Uṣavadāta at Nāsik and Kārlā do we have a mixture of Sanskrit. The Sātavāhana son-in-law got some Sanskrit from his father-in-law, and his wife uses Sanskrit in her inscription at Kaṇhēri. But the official records of Gotamīputa and his son Puṣumāvi II at Nāsik and Kārlā are in pure Prākṛt.<sup>67</sup>

*Gāthāsaptasatī* (700 verses in seven chapters), an anthology of erotic verses in Āryā metre and in Mahārāṣṭrī Prākṛt is said to have been compiled by Hāla. Hāla evidently worked on the basis of an earlier anthology by a certain Kavivatsala and unified and embellished it considerably, retaining the names of the original composers in some cases, and adding other verses of his own. The work must have undergone several changes at other hands in subsequent times as its numerous recensions testify. But there is no doubt that its kernel dates from the first or second century A.D. and that it shows the previous existence of a considerable body of lyrical literature in Mahārāṣṭrī Prākṛt.<sup>68</sup> In the *maṅgaḷa* or introductory verse adoration is paid to Paśupati or Śiva. Although the verses are said to have been composed by Hāla alone, the commentator's notes men-

65. *Deśināmamālā*, 8, 66.

66. *Ibid.*, ii, 36, iii, 7.

67. It is however to be noted that the Nānēghāṭ record is not in pure Prākṛt as is often imagined. It is in mixed dialect, e.g., *prajāpatino* (1.1), *apratihatacaleraśa* (1.2), *bhāriyā*, (1.4), and *caritabrahmacāriyāya*.

68. Verses 3, 698 and 709. ed. Weber.

tion the following poets as contributors to the work: Bodissa, Culluha, Amaraja, Kumārila, Makarandasena and Śrīrāja.<sup>69</sup> Verses from this work are quoted in Dhanika's commentary on the *Daśarūpaka*, in the *Sarasvatī Kaṇṭhābharāṇa* and in the *Kāvya-prakāśa*. Bāṇa evidently refers to this work when he says "Sātavāhana made an immortal refined treasure (*kośa*) of song adorned with fine expressions of character like jewels."<sup>70</sup> Merutuṅga in his *Prabandhacintāmaṇi* tells us of Sātavāhana of Pratiṣṭhāna who devoted himself to collecting the compositions of all great poets and wise men; he bought four *gāthās* for forty million gold pieces and had a book made which was a *kośa* of the *gāthās* that he had collected.<sup>71</sup>

#### *Events of his reign*

*Līlāvatī* throws some light on the events of Hāla's reign. A theme in the work is the military exploits of Hāla's Commander-in-chief Vijayananda in Ceylon on behalf of his master. The king of the *Sriṅgala dvīpa* by name Silamegha had a daughter by name *Līlāvatī* by his *gāndharva* wife *Saraśrī*. She lived near *Sapta Godāvarī Bhīmaṁ* which is identified with modern *Drākṣārāma*. After his military exploits Vijayananda camped with his troops at *Sapta Godāvarī Bhīmaṁ*, and came to learn all about *Līlāvatī*. After his return to the capital, he narrates the whole story to his king. Hāla then proceeds to the place, kills the demon *Bhīṣāṇana* and marries *Līlāvatī*. After visiting the residence of her father the count returned to Pratiṣṭhāna in *Svabhukti viṣaya*.

69. *Prā. Spra.* Sec. 13; Winternitz, *Geschichte der Indischen Litteratur*, III, pp. 97-103; Keith, *History of Sanskrit Literature*, pp. 223-5.

70. *Harṣacarita*, Trans. by Cowell and Thomas, p. 2.

71. EHD, p. 241; JRAS, 1916, p. 819.



## CHAPTER IV

### THE LATER SĀTAVĀHANAS

#### (a) *Gotamīputa Siri-Sātakani*

(i) *Metronymics*:—Gotamīputa Siri-Sātakani is the first known Sātavāhana king to bear a metronymic.<sup>1</sup> If Sātakani of the Sāñcī inscription is a king later than the sixth in the Purāṇic lists the early Sātavāhanas would not seem to have borne metronymics. Nearly all the successors of Gotamīputa Siri-Sātakani, known to us through lithic records, bear metronymics.<sup>2</sup> It may be noted at the outset that the Sātavāhana metronymics, like those in many primitive communities, were apparently an institution for regulation of marriages and not for descent of property, for the kingdom was, as is shown elsewhere, transmitted in the male line.<sup>3</sup>

The Sātavāhana metronymics are derived from Vedic *gotras*. Gotamīputa means the son of Gotamī or of a lady belonging to the Gotama *gotra*.<sup>4</sup> Vāsīthiputa means the son of a Vāsīthī. Māḍhari-puta means the son of a Māḍhari.<sup>5</sup> It has not been pointedly emphasized by scholars, that the Sātavāhanas and their successors in eastern Deccan, the Ikṣvākus, bear metronymics derived from only the three Vedic *gotras* mentioned above. The Ikṣvāku records offer an explanation for this curious feature. The institution of cross-cousin marriages especially with the father's sister's daughter was the cause. Occasionally a wife might be taken from a new

1. After the materials for a discussion of the views of Bühler and Cunningham had been collected and presented by me, D. R. Bhandarkar's criticism of the old theory appeared in *Epigraphia Indica*, Vol. XXII, pp. 30 ff. I have made use of a few of his ideas.

2. The exceptions are Rājan Sivamaka Sada of an Amarāvati inscription and Puḷumāvi of the Myākadoni inscription.

3. Frazer, *Totemism and Exogamy*, Vol. III, p. 321.

4. EI, Vol. VIII, Nasik, No. 2.

5. The Sātavāhanas bear a personal name, or a surname, or both, along with the metronymics: Gotamīputa Siri-Sātakani, Vāsīthiputa Caḍa Sātakani, Gotamīputa Siri-Yaṇa, etc. We cannot accept Prof. Bhandarkar's remark that he knows of no instance where the metronymic alone without the personal name is mentioned. In some Andher Stūpa inscriptions (Lüders, List, Nos. 680, 681, 682 and 683) Vāchīputa and Gotīputa occur unaccompanied by a personal name.

family, e.g., Vāsiṣṭhīputra Śrī-Sātakarṇi married the daughter of a Mahārāja of Ujjain, evidently a Western Kṣatrapa.

It is interesting to note that the feudatories and the successors of the Sātavāhanas in eastern Deccan also bear metronymics. An inscription at Kārlā belonging to the first century B.C., mentions a *Mahārāṭhi* Gotīputa.<sup>6</sup> A *Mahābhoja* of the first century A.D. bears the metronymic Kocīputa.<sup>7</sup> A *Mahārāṭhi* of the second century A.D. bears the metronymic Vāsiṣṭhīputa while his father bears the metronymic Kosikīputa.<sup>8</sup> Ābhīra Īśvarasena of a Nāsik inscription bears the metronymic Mādharīputa.<sup>9</sup> The Ikṣvākus bear the Sātavāhana metronymics.

Even as early as Vedic times people bear metronymics like Kauśikīputra, Kautsīputra, Ālambīputra, and Vaiyagrahapadīputra.<sup>10</sup> Pāli canonical literature calls Ajātasattu a Vedehiputta.<sup>11</sup> But it is from Malwa that we get a good crop of metronymics. Two inscriptions from Sāñcī Stūpa III and an inscription from Satdhāra Stūpa II mention a saint Sārīputa.<sup>12</sup> In another Sāñcī inscription an artisan under a Sātakarṇi is called Vāsiṣṭhīputa.<sup>13</sup> In two inscriptions from the same place a Mogalīputa (Maudgalyīputra) and a Kosikīputa, both of whom are Buddhist saints, are mentioned. In a Barhut inscription of the second century B.C. a Vāsiṣṭhīputa Velāmitā is mentioned. In another inscription, which begins with 'Sugānaṃ rāje. ....' a king is called Gotīputa.<sup>14</sup> But his father and son bear the Vedic *gotra* metronymics Gāgīputa and Vātsīputa. A Bēsnagar inscription reveals a Kāsīputa (Kāsikīputra or Kāśīputra) Bhāgabhadra, perhaps a ruler of Ujjain in the time of Antalkidas. It is also worthy of note that some Pitalkhōrā cave inscriptions of the third century B.C. mention a royal physician by

6. EI, Vol. VII, *Inscriptions from Karle*, No. 2.

7. CTI, Vol. X, p. 17, No. 23.

8. EI, Vol. VII, *Inscriptions from Karle*, No. 14.

9. EI, Vol. VIII, p. 88 No. 15.

10. *Vedic Index*, Keith and Macdonell, q. v.

11. *Barhut Inscriptions*, Barua and Sinha, p. 2. Vaidehi means 'one who belonged to Videha.'

12. Lüders, *List*, Nos. 665 and 667.

13. *Ibid.*, No. 346.

14. As has been suggested by Bühler Gotīputa is Sanskrit Gaupīputra, 'son of a lady of the Gupta race or clan.' Dr. Bhandarkar has suggested that Kotīputa of a Sonari Stupa II inscription (Lüders, No. 158) may be derived from 'Kota' the name of a ruling family whose coins have been found round about Delhi and in the eastern Punjab (EI, Vol. XXII, p. 35).



name Vachīputa (Vātsīputra) Magila.<sup>15</sup> In the case of Malwa metronymics we are thus able to trace three classes of metronymics derived from (a) locality (b) race or clan (c) Vedic *gotras*; and these seem to be used as indifferently as Sātavāhana and non-Sātavāhana metronymics are used among *Mahārāṭhis* of western Deccan.

How did the institution of metronymics enter into the Sātavāhana family? As metronymics are borne by the later Sātavāhanas and not by the early Sātavāhanas, surely it is not the result of the change of father-kin into mother-kin.<sup>16</sup> To go further we have only circumstantial evidence to depend upon. Like the early Sātavāhans the early *Mahārāṭhis* bear no metronymics.<sup>17</sup> Later *Mahārāṭhis* and later Sātavāhanas bear them, and the *Mahārāṭhis* and the Sātavāhanas were matrimonially connected. The *Mahā-talavaras* who are feudatory nobles under the Ikṣvākus and are matrimonially connected with the latter, bear Ikṣvāku metronymics. The Ikṣvākus, originally servants of the Sātavāhanas, certainly got their metronymics from the Sātavāhanas, for do they not bear the Sātavāhana metronymics and are not metronymics quite foreign to the Āndhradeśa?<sup>18</sup> The Ābhīra servants of the Sātavāhanas also bear metronymics. From these facts two conclusions emerge. The feudatory nobles under the Sātavāhanas bear Sātavāhana metronymics and the Sātavāhanas and the Ikṣvākus are matrimonially connected with their feudatories and with one another. In the case of the *Mahārāṭhis* it is not clear whether they gave it to the royal family, or got it from them; for, the first *Mahārāṭhi* to bear a metronymic would on palaeographical evidence have to be assigned to the first century B.C.<sup>19</sup> But, in other cases it is clear that the Sātavāhanas transmitted their metronymics through the channel of marriage as the Ikṣvāku records unequivocally show.<sup>20</sup> The question then arises,

15. CTI, Nos. 3, 4, 5, 6 and 7; Pl. xlv.

16. "Whereas a system of father-kin once established is perfectly stable never exchanged for mother-kin, the system of mother-kin is on the other hand unstable being constantly liable to be exchanged for father-kin." Frazer, *Totemism and Exogamy*, Vol. IV, p. 31.

17. Nāneghāt Inscriptions.

18. The dynasties that succeeded the Ikṣvākus in the Āndhradeśa do not know metronymics.

19. Kārlā, *śimhastambha* inscription.

20. It has not been noted that while in many cases metronymics and the father's name are mentioned (personal name or *gotra* name), e.g., in the Barhut inscription referred to above, in all the later Sātavāhana records,

could they not have got metronymics through the same channel? It has been shown, that the inscriptions of an early period in the Paithān region and in East and West Malwa, mention metronymics. West Malwa came under Sātavāhana sway in the first decades of the second century B.C., and East Malwa some time between 175 and 125 B.C. It may be that marriages between the Sātavāhana and Kṣatriya noble families, more probably in Malwa, gave these metronymics to the Sātavāhanas.

Bühler held that "the usage of calling sons after their mothers was caused not by polyandria as some Sanskritists have suggested but by the prevalence of polygamy, and it survives among the Rajputs to the present day" and that the surnames of the Sātavāhana queens which are derived from Vedic *gotras* and which form the metronymics borne by their children were originally the *gotras* of the Purohitas of the royal or noble families, from which the queens were descended and kings were affiliated to them for religious reasons as the *Śrautasūtras* indicate.

The title '*ekabrahmaṇasa*' applied to Gotamīputa Siri-Sātakaṇi<sup>21</sup> and the adoption of metronymics derived from Vedic *gotras* need not mean that the Sātavāhanas were Brahmins. D. R. Bhandarkar objects to Senart's translation of '*ekabrahmaṇasa*' as 'the unique Brāhmaṇa,' and adopts that of Sir R. G. Bhandarkar, i.e., '*ekabrāhmaṇasya*', 'the only protector of Brahmins' and the epithet '*ekabrāhmaṇasya*' applied to Viṭavarman on the Pīkara grant and to Mādhavavarman in his Polamūru grant makes Bhandarkar's interpretation more acceptable. There is, however, no difficulty in looking upon even '*ekabrāhmaṇasya*' as an eulogistic expression. That the Sātavāhanas were Kṣatriyas is shown by the fact that Gotamī Balasiri styles herself as one who fully worked out the ideal of Rājāṣṭi's wife.<sup>22</sup> According to the Viṣṇu Purāṇa,<sup>23</sup> there are three kinds of ṛṣis, *Devaṛṣis*, 'sages who are demigods also', *Brah-*

the father's name is not mentioned at all. In Nāsik No. 2 Vāsithiṇi Pūṭumāvi refers to his father in the expression *pitupatiyo* (t.1.11) but does not mention his name. In the early Sātavāhana records, the father is mentioned, e.g., Nānēghāt inscription and the Nāsik inscription of the granddaughter of Mahā-Hakusiri. In the Nāgārjunikoṇḍa inscriptions, ladies usually mention their mothers, brothers and nephews. Only twice is the father's name mentioned (Inscriptions, H & L.)

21. EI, Vol. VIII, Nāsik No. 2.

22. Ibid., p. 60 t. 1. 10.

23. III, 6, 21; Muir: *Sanskrit Texts*, Vol. I, p. 400n.



*maṛṣis*, 'sages who are sons of Brahmans' and *Rājaṛṣis*, 'Kṣatriya princes who have adopted a life of devotion.' If the Sātavāhanas were Brahmans it would be difficult to explain the absence of *gotra* name in their early records especially in the Nānēghāṭ record which gives an account of the sacrifices performed by a Sātavāhana king and queen.<sup>24</sup>

It may be pointed out that this theory is contradicted by the expression 'khatiya dapa madanasa' applied to Gotamiputa Siri-Sātakani in Nāsik No. 2 itself. According to Prof. D. R. Bhandarkar<sup>25</sup> 'Khatiya' (Kṣatriya) refers not to the Kṣatriya caste but to a tribe, the Xathroi of Arrian, placed on the confluence of the Chenab and the Indus, and the Kṣatriyas of Kauṭilya, Manu *Smṛti* and Ptolemy. In his Gīrnār inscription Rudradāman refers to the reinstatement of deposed kings and the defeats he inflicted on the contemporary Sātakani. If these were the descendants of feudatories of Nahapāna dethroned by Gautamiputra, might not 'khatiya' of the Nāsik record refer to the Kṣatriya princes deposed by Gautamiputra?<sup>26</sup>

The results of the foregoing discussion may be summarised as follows :—The Sātavāhanas were Kṣatriyas and bore the *gotras* of their mothers. They got this institution of tracing descent by mothers through intermarriages with Kṣatriya families in certain localities. The system was one for the regulation of marriages and not for descent of property. The system of cross-cousin marriages explains the occurrence of only a few *gotra* names along with the Sātavāhana names.

24. In Jain legends Sātavāhana is made the son of a Brahman virgin girl and Śeṣa. JBBRAS, Vol. X, p. 132.

25. EI, Vol. XXII, p. 33.

26. In some recensions of the *Viṣṇu Purāṇa*, Śūdra heads the list of Andhra kings, instead of Simuka; this is obviously a mistake, for the numerous sacrifices performed by Sātakani preclude us from looking upon Sātavāhanas as Śūdras, for according to Manu, the Veda is never to be read in the presence of a Śūdra (iv, 99) and for him no sacrifice is to be performed (iii, 78).

Brahmans also bear metronymics. The Buddhist teacher Vasubandhu, the son of a Brahman of the Kauśika family, was named Bi-lu-ci Vetsa. Bi-lu-ci was his mother's name and 'vetsa' signifies 'son' (IA, Vol. IV, p. 143). Two inscriptions from Maṭṭavalli (Lüders, List Nos. 1195 and 1196) mention Kosikiputa Sri-Nāgadatta of the Koṇḍamāna family and of the Kaundinya *gotra* and Hāritiputa Koṇḍamāna of the Kaundinya *gotra*. In a Nāsik record (Lüders, List, No. 1131), a Brahman is called a Vārāhi-putra.

(ii) *Gotamīputa Siri-Sātakani and the Kṣaharātas*<sup>27</sup>

In Nāsik No. 2 Gotamīputa is spoken of as the destroyer of the Śakas, Yavanas and Pahlavas and as the exterminator of the 'Khakharāta-vasa'. The Jogalthembi hoard has brought to light numerous coins of Kṣaharāta Nahapāna,  $\frac{2}{3}$  of which have been restruck by Gotamīputa Siri-Sātakani. Nāsik No. 4 and Kārlā No. 19 show him as engaged in conquests.<sup>28</sup> The Sātavāhana records at Nāsik and Kārlā show that the Nāsik and Poona Districts, Ākara, Avanti, Kukura, Surāṭha and Anūpa countries which, on epigraphical and numismatic evidence, would seem to have been included in Nahapāna's kingdom, were conquered by Gotamīputa Siri-Sātakani.

*Kṣaharāta inroads into Sātavāhana dominions*

According to tradition preserved in the Kālakācārya Kathānaka, the Śaka invasion of Western India and Ujjain took place some years before the Vikrama era.<sup>29</sup> After some time the Śakas are said to have been driven from Ujjain by Vikramāditya, only to return in 78 A.D. The identification of the Śakas of the Kālaka legends with the Kṣaharātas is rendered difficult by the fact that while the son-in-law of Nahapāna is called a Śaka, Nahapāna and Bhūmaka are nowhere so called. Says Rapson,<sup>30</sup> "It is possible . . . that the Kṣaharātas may have been Pahlavas and the family of Caṣṭana Śakas." But that they were "of foreign, i.e. non-Indian nationality is certain."<sup>31</sup> In later Indian tradition they might have figured as Śakas, much like the Kuṣāṇas. But it is highly improbable that the Kṣaharātas are included in the 18 Śakas figuring in the Purāṇas as the successors of the Āndhra Sātavāhanas; these eighteen Śaka rulers are doubtless the kings of the Caṣṭana line who ruled up to the time when the earliest *Matsya* account was closed according to Pargiter, C. 255 A.D.<sup>32</sup>

27. Chaharada, Chaharata, Khaharāta, Khakharāta are various Prākṛt forms of Kṣaharāta.

28. The Nāsik and Kārlā inscriptions of Uṣavadāta, son-in-law of Nahapāna, the Jogalthembi hoard and Bhūmaka's coins. Also Junnar inscription of Ayama, minister of *Mahāksatrapa* Nahapāna, Lüders, *List*, No. 1145.

29. CII, Vol. II, xxvi, xxvii. Says Sten Konow, "I cannot see the slightest reason for discrediting this account as is usually done."

30. *Op. cit.*, civ.

31. *Ibid.*

32. *Vide infra.*



*Bhūmaka*

The earliest known member of the dynasty of Nahapāna is *Kṣatrapa Bhūmaka*, known to us from coins only. According to Rapson, considerations of type and fabric of coins and of the nature of the coin legends leave no room for doubting that Bhūmaka preceded Nahapāna. There is, however, no evidence to show the relationship between them. But the forms of Brāhmī and Kṣarosthī letters on their coins make a long interval impossible. According to Bhagavanlal Indrajī, the fact that Nahapāna's coins are found in 'the coasting regions of Gujerat, Kathiawad and sometimes in Mālwa' proves the Kṣaharāta conquest of Mālwa from the Sātavāhanas and the establishment of Kṣaharāta power in western India. One coin of Bhūmaka comes from Puṣkar near Ajmer.<sup>33</sup>

*Nahapāna*

On coins he bears the title *rājan*, and in inscriptions those of *Kṣatrapa* and *Mahākṣatrapa*. The inscriptions of his time, his coins and his titles prove the extension of Kṣaharāta power over fresh territory<sup>34</sup> including north Mahārāṣṭra, the heart of the Sātavāhana empire. The Sātavāhana power must have been confined to the territory around and to the east of Paithān. We do not know how far Nahapāna succeeded in the south, though it seems probable that portions of southern Mahārāṣṭra passed under his sway and had to be reconquered by Gautamīputra. The *Periplus* has preserved something of the Kṣaharāta-Sātavāhana struggle in the statements, that the Kingdom of Mambanes<sup>35</sup> (Nambanus—Nahapāna) began with Ariake and that the Greek ships coming into the Sātavāhana port of Kalyān were diverted to Barygaza.<sup>36</sup>

33. Rapson: *op. cit.*, p. 64; CAI, p. 6. Pl. 1.4.

34. *Vide supra.*

35. JRAS, 1916, pp. 836-37. Kennedy says, "the MS is so illegible that it is impossible to restore his (the ruler of Ariake's) name with any confidence. It has been read as Manbaros, Mambaros, and Mambanos. Fabricius says that only the final letters (Barou) are certain. Boyer proposed to read Nambanos, and in an essay full of learning and acuteness identified him with Nahapāna ..... " (JA, July-Aug. 1897, pp. 120-51) Kennedy thinks that like Pandion and Kerebotros the name of the ruler of Ariake may be a general designation. But Sandanes (Sundara) and Saraganes (Sātakārnī) are personal names. Dr. Fleet has shown how Nahapāna could have been misread into Mambanes (JRAS, 1907, p. 1043 n. 2).

36. Schoff: *The Periplus of the Erythraean Sea*, pp. 43 and 52.

(iii) *Comparative Chronology of Gotamīputa Sātakaṇi and Nahapāna*

Prof. Rapson refers the dates in Nahapāna's inscriptions (years 41, 42, 45 and 46) to the Śaka era (78 A.D.). According to him the evidence of Nahapāna's coins restruck by Gotamīputa Siri-Sātakaṇi, Nāsik No. 2 and Nāsik No. 4 issued from a victorious camp, and the ascertained date (Ś. 72) of Rudradāman show that Gotamīputa was the conqueror of Nahapāna. "... it would seem improbable that Nahapāna's reign could have extended much beyond the last recorded year 46=124 A.D. Gautamīputra's conquest of Nahapāna seems undoubtedly....to have taken place in the 18th year of his reign. We therefore have the equation:—Gautamīputra's year 18=124 A.D., or 124 A.D.+x. On this synchronism, on the recorded regnal dates in the inscription of other Andhra sovereigns, and on the known date 72=150 A.D. of Rudradāman as Mahākṣatrapa rests at present the whole foundation of the later Andhra chronology."<sup>37</sup>

Cunningham proposed to refer the dates in Uṣavadāta's and Ayama's inscriptions to the Vikrama era; Rapson objects to it and quotes, "the empirical remark" of Kielhorn that "in the majority of the Śaka dates the term year is rendered by varṣa" and that in "the inscription of the Western Kṣatrapas.....the word for 'year' everywhere is varṣa . . . .".<sup>38</sup>

It may be noted here that the unit figure in Kārlā No. 19 read as 8, by Rapson has been read as 4 by Bühler. Senart thinks that it may be any number between 4 and 9.<sup>39</sup> A study of the inscription from the stone itself and of an impression of it taken by me, shows that 7 is more probable than any other figure. No doubt it would then be a later form of the symbol for seven. But it is certainly not 8 as assumed by Rapson or 4 as read by Bühler since it is quite unlike the symbols for 8 and 4.<sup>40</sup> This would show that Gautamīputra's conquests were accomplished at least in part in or before the year 17.

Since Rapson wrote, the Andhra inscriptions of Caṣṭana and Rudradāman's time (year 52) have been studied and edited by

37. *Op. cit.*, xxvii.

38. *IA*, Vol. XXVI, p. 153.

39. *EI*, Vol. VII, p. 65.

40. The symbol for 4 appears in the same inscription.

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scholars like D. R. Bhandarkar and R. D. Banerji.<sup>41</sup> The Andhau inscriptions shatter the theory of the Gotamīputa-Nahapāna synchronism. Scholars are not agreed as to whether the inscriptions should be referred to the joint reign of Caṣṭana and Rudradāman, or the reign of Rudradāman. In all the four inscriptions we have: '*Raño Caṣṭanasa Ysāmōtika-putrasa, raño Rudradāmasa Jayadāmasa putrasa vasa 52 . . .*' Prof. D. R. Bhandarkar originally thought that *pautrasya* (which the construction would not allow us to insert) had been omitted. But later<sup>42</sup> he states that "Mr. R. C. Majumdar of the Calcutta University has kindly offered the suggestion that the date had better be referred to the conjoint reign of Caṣṭana and Rudradāman," R. D. Banerji objects: "Apart from the possibility of such an event in India, nobody having ever thought or tried to prove conjoint reigns of two monarchs except Messrs Bhandarkar, there is sufficient evidence in the Andhau inscriptions themselves to prove that the author of the record was quite ignorant as to the exact relationship between Chāshtana and Rudradāman . . . the Andhau inscriptions are the only records known which mention Chāshtana or Rudradāman as *Rājās* and not as *Mahā-Kshatrapas*, The only possible explanation of this is that in a remote place like Andhau on the Rann of Cutch the people were not aware of the new titles of the new dynasty of rulers, titles on which Rudradāman set great store. . . . The cause of the absence of any word or phrase indicating the relationship between Chāshtana and Rudradāman now becomes clear."<sup>43</sup> There is many a weak link in this argument. In the genealogical portion in all other inscriptions of the Western *Kṣatrapas* of the Caṣṭana line, the great-grandfather is mentioned first, then the grandfather, then the father and then the son. In the Andhau inscription the names of Caṣṭana and Rudradāman precede those of their fathers. One cannot believe that the people of Cutch who knew the relationship between Ysāmōtika who does not seem to have been even a *Kṣatrapa* and Caṣṭana did not know the relationship between the latter and Jayadāman. On his coins Nahapāna is known as '*rājan*' only. Does it mean that the people were ignorant of his titles of *Kṣatrapa* and *Mahākṣatrapa* which he bears in the inscriptions of his son-in-law and minister? The objection to the joint rule of Caṣṭana and Rudradāman does not seem to be well taken; for as Rapson has observed: "Among the later Western *Kṣatrapas* we find

41. JBBRAS, Vol. XXXIII; EI, Vol. XVI, pp. 19ff.; A.R. for 1915.

42. IA, Vol. XLVII, p. 154 n. 26.

43. EI, Vol. XVI, pp. 22-23.



the father and son ruling concurrently as Mahākṣatrapa and Kṣatrapa." This would explain why Jayadāman bears only the title of Kṣatrapa.<sup>44</sup>

If then Caṣṭana was a Mahākṣatrapa in the year 52 (130 A.D.) with Rudradāman as Kṣatrapa, he must have been a Mahākṣatrapa during the reign of his son Jayadāman as Kṣatrapa. As on the testimony of the coins Caṣṭana was a Kṣatrapa for some time, if Nahapāna's dates are referred to the Śaka era, a three years' interval between Nahapāna and Caṣṭana is the utmost that can be postulated. Even taking for granted that Nahapāna was defeated in year 46 itself (124-25 A.D.), we are led to the paradoxical conclusion that a year after the rooting out of Khakharāta race and the destruction of the Śakas, Pahlavas and Yavanas, Caṣṭana was on the scene avenging Śaka defeat.<sup>45</sup> The Nāsik record of Balasiri which mentions in such glorious terms Gotamīputa's conquests of Anūpa, Ākara, Avanti, Surāṭha, Kukura, Asaka and Muḷaka would become a record of a fleeting conquest. Was then the 'Sātavāhanakulayaśapraṭiṣṭhāpana' referred to in an inscription incised 25 years after the event such a shortlived glory?<sup>46</sup> Ptolemy's (139 A.D.) statement that Ozēne was the capital of Tiastanes (Caṣṭana), and the Andhau inscriptions which show that Cutch was in possession of Caṣṭana and Rudradāman in 130 A.D., are clear proofs of the re-establishment of Śaka power in the lands between Mālwa and Cutch at least.<sup>47</sup> It has been pointed out by Prof. K. A. Nilakanta Sastri

44. Rapson's view that between the reigns of Caṣṭana and Rudradāman there was an interval during which there was no Mahākṣatrapa and that this may have been the result of a defeat, is no doubt partly based upon the fact that Jayadāman bears only the title of Kṣatrapa.

45. The theory by Bühler in JRAS 1890 that Nahapāna and Caṣṭana were contemporaries was abandoned by him later. ASWI, Vols. IV and V.

46. Says Rapson, *op cit.*, xxxvii: "Rudradāman's conquest took place c. 150 A.D., and before the 19th year of Puṣumāvi. The inscription of Balasiri seems to be a record of glory which has only recently passed away."

47. R. D. Banerji (JRAS, 1917, pp. 286-87) not only holds with Prof. D. R. Bhandarkar (JBBRAS, Vol. XXIII, pp. 68-9) that Rudradāman had conquered all the dominions mentioned in the Girnār *prāśasti* before Ś. 52, but also says that it would not have been possible for Rudradāman to conquer Aparānta (N. Konkan) without conquering north Mahārāṣṭra (Nāsik and Poona districts). We cannot subscribe to these views. The former lacks conclusive proof. The identification of Muḷaka and Asmaka with N. Mahārāṣṭra, and the absence of their mention in the Girnār *prāśasti* are conclusive arguments against the latter.



that there is nothing in the inscriptions of Puḷumāvi's time to show that his dominions had shrunk so much in their area as the Andhau and Girnār inscriptions would show. The silver coin of Vāsīṭhīputa [Hi]ru Hātakarṇi (or ni), (Siri-Sātakarṇi) which like similar coins of Siri-Yaṇa would seem to have been current in Aparānta, and the Kaṇhēri inscription of Rudradāman's daughter, prove that Aparānta was held by the son-in-law of Rudradāman, a successor of Puḷumāvi.

The chronological scheme of Rapson requires that Vāsīṭhīputa sāmi Siri-Puḷumāvi should be the son-in-law of Rudradāman and the Sātakarṇi of the Girnār inscription twice defeated in fair fight by him. I was fortunate enough to trace in the Prince of Wales Museum, Bombay, a silver coin of Vāsīṭhīputa Siri-Sātakarṇi; this closely imitates as regards type, size and weight the silver coinage of the Western Kṣatrapas. And we have the Kaṇhēri inscription of Vasiṭhīputra Sātakarṇi's queen, the daughter of Mahākṣatrapa Rudra(dāman). These make it difficult for us to identify a king who, on coins and in inscriptions, is called Sātakarṇi, with Puḷumāvi who does not bear the surname Sātakarṇi either in inscriptions or on coins. He must therefore be a successor of Puḷumāvi. In the Purāṇic lists Śivaśrī, the Vāsīṭhīputa siva Siri-Sātakarṇi of the coins, figures as the successor of Puḷumāvi (perhaps his brother). As 'siva' and 'siri' are honorific prefixes, no insuperable difficulty is involved in the identification of Vāsīṭhīputa Siri-Sātakarṇi with Vāsīṭhīputa siva Siri-Sātakarṇi. Prof. K. A. Nilakanta Sastri has rightly pointed out that it is improbable that Puḷumāvi, who according to Ptolemy was a contemporary of Caṣṭana, married the latter's great grand-daughter.

#### *The Sātakarṇi of the Girnār inscription*

As Rudradāman is said to have defeated Sātakarṇi not distantly related to him *sambamdhavidūrayā* (ratayā), the Girnār Sātakarṇi is to be sought for in one of the successors of siva Siri-Sātakarṇi, not far removed from the latter in point of time. In the Purāṇic lists Śivaskanda Sātakarṇi (the Sivamaka Sada of an Amarāvati inscription) and Siri-Yaṇa figure as his successors. The difficulty in identifying the Girnār Sātakarṇi with Siri-Yaṇa is that Puḷumāvi would then have to be placed between 86 and 110 A.D., while the contemporaneity of Caṣṭana and Puḷumāvi mentioned by Ptolemy would bring Puḷumāvi to 130 A.D. at least. So the Girnār Sātakarṇi must be Sivamaka (Śivaskanda) Sātakarṇi, probably a brother or nephew of śiva Śrī-Sātakarṇi. Working

backwards with the ascertained regnal periods of these Sātavāhana kings we get the following scheme of chronology :—

Gotamīputa Sātakani	.. 82—106 A.D.
Vāsīthīputa Puṣumāvi	.. 107—131 A.D.
Śiva Śrī-Sātakarṇi	.. 132—145 A.D.
Sivamaka Sada	.. 146—153 A.D.

It now becomes still more impossible to place Nahapāna between 119 and 124 A.D.

Then how are the dates in the inscriptions of Nahapāna's son-in-law and minister to be interpreted? In 1908 R.D. Banerji revived a point<sup>48</sup> made by Prof. Bhandarkar years before that Uṣavadāta's inscriptions are palaeographically earlier than that of Śoḍāsa of the year 72, and added, 'it is extremely probable that as Nahapāna is prior to Śoḍāsa the dates in his inscriptions refer to the era in which the dates in the inscriptions of the Northern satraps are dated.' Subsequently<sup>49</sup> he refers these dates to the regnal years of Nahapāna. Prof. K. A. Nilakanta Sastri has lately revived Cunningham's theory<sup>50</sup> that Nahapāna's dates must be referred to the Vikrama era. His arguments are as follows:

The letters of Uṣavadāta's inscriptions resemble those of the inscription of the Northern Satrap Śoḍāsa and Bühler admits that in the former southern peculiarities are wanting. The discus, arrow and thunderbolt on the coins of Nahapāna and Bhūmaka remind us (as V.A. Smith has pointed out) of the coins of Hagāna and Hagāmāsa, the Northern Satraps. In EI. Vol. XIV, Dr. Sten Konow has referred the year in Śoḍāsa's record to the Vikrama era. Rev. H. R. Scott has observed that the letters on the coins of Nahapāna belong to the near middle of the period from 350 B.C. to 350 A.D. "...the state of Kharosthī on Nahapāna's coins... seems now to secure for him a place distinctly earlier than Caṣṭana." The Uṣavadāta *bha*, *va*, and *sa*, *a* and *ka* with longer verticals than those of Śoḍāsa *a* and *ka*, the more angular *ja*, *da* with better curved back and the ornate *i* sign, show that Uṣavadāta alphabet was later than Śoḍāsa alphabet. Conclusions based on similarity of alphabets and the northern affinities of Nahapāna's family cannot be final; as Sten Konow has observed, "We do not know for certain in which era the Śoḍāsa inscription of Saṁ 72 is dated. I do not think it can be the same as

48. IA, Vol. XXXVII, p. 43.

49. JRAS, 1917, p. 285.

50. *Op. cit.*, pp. 650 ff.



in the Taxila plate of Sam 78. I think that Patika, who issued that record, is identical with the Mahakshatrapa Padika of the Mathurā lion capital which mentions Śuḍāsa, i.e., Sōḍāsa as Kshatrapa." A comparison of coin legends with stone inscriptions cannot yield safe conclusions. The palaeography of the Andhau inscriptions renders an interval of more than 160 years between the Girnār inscription and the inscription of Uṣavadāta, as Prof. Nilakanta Sastri would postulate, too long. Noteworthy are the form of *a ka ra* and *pa* which approach those of Uṣavadāta alphabet. The state of Kharoṣṭhī on Caṣṭana's coins does not point to a long interval between them, for, as on Nahapāna's coins, and on the silver coins struck by Caṣṭana as Kṣatrapa, Kharoṣṭhī is used to transliterate the Brāhmī legends in full. It is only on coins struck by Caṣṭana as *Mahākṣatrapa* that Kharoṣṭhī shows decline—it is used only for the genitive of the king's name. This fact points to a rapid decline of Kharoṣṭhī rather than to a long interval.<sup>51</sup>

The development of the Brāhmī alphabet in the Nāsik and Poona districts in the 1st and 2nd centuries A.D. makes a long interval between Nahapāna and Gautamīputra highly improbable. According to Bühler there is a striking similarity between the alphabet of the Nāsik inscriptions of Gautamīputra Sātakaṇi and Uṣavadāta.<sup>52</sup> Prof. Nilakanta Sastri rejoins 'it is a similarity which is only to be expected if the area of their location had been ruled by the Khakharātas for some time before Gautamīputra recovered it for the Sātavāhanas.'<sup>53</sup> The Nāsik alphabet of Puṣumāvi's time especially *ca*, *ja*, *da*, *na*, and *ṇa*, (with a slightly curved base), *ta*, *bha*, *ya*, *ha* (with a notch at the left), which is more developed than the alphabet of Gotamīputa Sātakaṇi's inscriptions, deprives this argument of its force. The Nāsik inscriptions of Gotamīputa Siri-Yaṇa Sātakaṇi only three generations later than those of Gotamīputa Sātakaṇi show letters of the ornate type. The Kārlā inscription attributed to Gotamīputa Sātakaṇi is not only engraved immediately below that of Uṣavadāta, but also shows only slightly developed forms over those of Uṣavadāta's inscription (e.g., *ta*, *pa*, *bhi*, *va*, *ra* and *ma*). In the inscriptions of the time of Puṣumāvi

51. According to Rapson on the copper coins of Nahapāna, only the name Nahapāna in Brāhmī legend can be deciphered. "It is uncertain whether or not this was accompanied by an inscription in Kharoṣṭhī characters." *Op. cit.*, cix.

52. *IA.*, xxxiii, App. Ind. Pal. pp. 42-43.

53. *JRAS*, 1926, p. 652.



the ornamental type has appeared.<sup>54</sup> The quick and distinct development from Gotamīputa to Puṣumāvi of the alphabets at Kārlā and Nāsik does not allow us to place a long interval between Nahapāna and Gotamīputa.

The Jogalthembi coins of Nahapāna, more than two-thirds of which are restruck by Gotamīputa, point to the same conclusion. If Gotamīputa defeated a remote successor of Nahapāna, we would have found in the hoard, coins of Nahapāna's successors restruck by Gotamīputa. The coins of Bhūmaka show, that among the Kṣaharātas other princes than Nahapāna, if they existed, would have struck coins; and there is more point in restriking the coins of the vanquished ruler rather than those of a remote predecessor of his.

The village of Karajaka which is granted by Gotamīputa to the monks of the Kārlā caves is surely the Karajaka granted to them previously by Uṣavadāta. Nāsik No. 4 records the grant of a field in western Kakhaḍi, a field which was held by Uṣavadāta. Bühler and Bhagwanlal Indraji look upon *ajakālakiyam* in the phrase '*ya khetam ajakālakiyam Uṣabhadatena bhūtam*' as a Prākṛt form of *ajakāla* (Sans. *adyakāla*) and translate 'the field which has been possessed by Ṛṣabhadatta up to the present time.' Senart looks upon it as the name of the field.<sup>55</sup>

Lüders' No. 795 where Ajakālaka is the name of Yakṣa makes Senart's suggestion extremely probable. Prof. Nilakanta Sastri denies that the Uṣavadāta of No. 4, the possessor of a single field, was the Uṣavadāta, son-in-law of Nahapāna. But it is not impossible that Uṣavadāta held all the fields in the village and that Gotamīputa gave one field to the monks retaining the rest for himself.<sup>56</sup>

54. EI, Vol. VII, Pl. III, No. 20.

55. EI, Vol. VIII, p. 72.

56. It is, however, risky to look upon Uṣavadāta as a rare name, and identify all the Uṣavadātas of epigraphic records with the son-in-law of Nahapāna. 'Datta' as a name ending is very common and 'Ṛṣabha' often enters into the composition of names (EI, vol. XVI, p. 24; Lüders, *List*, Nos. 56, 89a). A Śailārwaḍi inscription (Śailārwaḍi is near Kārlā) mentions Uṣabhanaka native of Dhenukākāṭa.

An inscription in a pillar of the Kārlā Cetiya cave records the donation of a pillar by Mitadevanaka, son of Uṣavadāta from Dhenukākāṭa. According to Senart, the 'mita' in the name of the donor and that of Ṛṣabhadatta's wife (i.e., Dakṣamitrā) supplies "a link which may perhaps connect



The guiding points in the determination of Kṣaharāta chronology are the short-lived reigns of Nos. 18, 19, 20 and 21 in the Purāṇic lists of the Āndhras (44-54 A.D.) and reference to Mambanes in the *Periplus*; the kingdom of Mambanes (corrected by Schoff into Nambanus and identified with Nahapāna) is said to have begun with Ariake, which according to Lassen would represent the territory on either side of the gulf of Cambay. Scholars like K. P. Jayaswal have challenged this identification.<sup>57</sup> But as Nahapāna is known to have ruled over Surāṣṭra and as the seaboard of the kingdom of Mambanes was, according to the *Periplus*, Surastrene, and as the capital of Nambanus, viz., 'Minnagara' also shows Scythian or Śaka associations (Min=Scythian) this identification is highly probable, and Schoff has shown that a consideration of the authorities Roman, Parthian and Arabian fully supports 60 A.D. for the *Periplus*, and Nahapāna would seem to have been ruling 22 years before the accession of Gautamīputra Śrī-Sātakarṇi.

The question whether Nahapāna's dates should be referred to an era or to his regnal years, is not then so important as it might be if we had no independent grounds to fix his date. The old view that it is dangerous to assume the existence of eras other than the Vikrama and Śaka eras is not accepted by Dr. Sten Konow.<sup>58</sup> The years may then refer to an era which started somewhere in the closing years of the first century B.C., or in the beginning of the first century A.D. Prof. K. A. Nilakanta Sastri has admirably met Rapson's objection to referring the 'vasa dates' to any other than the Śaka era. He says, " . . . . it must be noted that there are very few dates in these records, and even among these few, we are unable to trace any consistency in the manner of dating. An important inscription at Nasik is undated; only the year and month is mentioned in another, though the day of the month is also added elsewhere in the same inscription. The use of *varsha* for year does not seem to have been so rare in early dates that are not in the Śaka era."<sup>59</sup> R. D. Banerji's view that these dates must be referred to the regnal years of Nahapāna is supported by

them." The absence of the usual epithets applied to Nahapāna's son-in-law makes the Uṣavadāta of this inscription a different person. The pillar inscription and the Cetiya cave would seem to belong to the first century B.C.

57. JBORS, 1932, p. 9.

58. CH, Vol. II, Introduction.

59. Op. cit., p. 656.

the numerous coins of Nahapāna and by the tradition preserved in the *Paṭṭāvaḷī Gāthas* and Jinasena's *Harivamśa* which assign a period 40 and 42 years respectively to Naravāhana (a corruption of Nahapāna).<sup>60</sup> Rapson makes Nahapāna a feudatory of the Kuṣāṇas, on the strength of the mention, in a Nāsik inscription of Uṣavadāta, of *suvarṇas* which according to him must refer to the gold currency of the Kuṣāṇas "which we must suppose to have been current or prevalent in Nahapāna's kingdom."<sup>61</sup> But *suvarṇa* as a coin was prevalent in India as early as the Vedic times;<sup>62</sup> the *suvarṇa* under reference need not necessarily refer to the gold currency of the Kuṣāṇas.

Prof. Bhandarkar<sup>63</sup> has advanced another argument for connecting Nahapāna with the Kuṣāṇas. To him the Kuṣāṇa of Nāsik No. 12, "appears to have been (the name) given to the silver coinage of Nahapāna, because he issued it for his overlord who must have been known as Kuṣāṇa i.e., Kushana." He continues "Was there any Kushana king who was also known by the mere name Kushana? Certainly this must be the Kushana sovereign referred to in the Taxila scroll inscription of the year 136..... I have elsewhere shown that he can be no other than Kujula Kadphises, or Kadphises I as he is also known." Apart from the objections to *kuṣāṇa* being a form of Kuṣāṇa or Guṣāṇa, the sense of the passage does not admit of Bhandarkar's interpretation. In line 2 *civarika* and *kuṣāṇamūla* are mentioned together as the purpose for which the money was invested in a guild. In line 3 we have '*civarika-sahasrāṇi* be 2000 *ye paḍike sate eto mama leṇe vasavuthāna bhi-khunam viśāya ekikasa civarika bārasaka, yā sahasra prayutaṁ pāyūnapaḍike sate ato kuṣāṇamūla*.' But though the evidence cited for Kuṣāṇa overlordship over Nahapāna cannot be relied upon, the chronological scheme adopted here makes Kuṣāṇa overlordship not improbable (Kujula Kadphises 50-75 A.D.).

60. Rapson remarks (*Op. cit.*, cx): "Pandit Bhagvānlāl Indrājī supposed that the portraits of the Nahapāna on the silver coins indicated a very long reign; but now that a vast number of specimens are available for comparison, it is clear that no such conclusion can be safely drawn from these representations of the king's head..... They cannot possibly have been portraits, in the true sense of the word, of any single individual....."

61. *CIC, Andhras and Western Ksatrapas*, clxxv.

62. *Vedic Index*, Keith and Macdonell, *Suvarṇa Yajña* q. v.

63. *IA*, Vol. XLVII, p. 76.



- (iv) *Gotamīputa Sātakani cannot be identified with Gotamīputa Viṣivāyakura of the coins*

A number of lead and copper coins from Kolhāpur have revealed to us the names of 3 princes: on the evidence of restruck coins, the order would be as follows:

Vāsithīputa Viṣivāyakura  
Māḍharīputa Sivalakura  
Gotamīputa Viṣivāyakura.

The current theories about these princes are far from being satisfactory. Says Rapson,<sup>64</sup> Viṣivāyakura and Sivalakura "are probably local titles in the dialect of the district of Kolhapur . . . . The question remains whether these peculiar titles are to be regarded as the designations of members of the imperial Andhra Dynasty or of viceroys governing the district of Kolhapur. Although the question cannot be decided with certainty, the former view is perhaps the more probable, since there is some evidence to show that Andhra monarchs were known by different titles in the different divisions of their empire (cf. *sup.* § 48, 50)." Long ago Sir R. G. Bhandarkar said that Viṣivāyakura and Sivalakura are names of the feudatories whilst the metronymics are those of their suzerains.<sup>65</sup> The metronymics attached to the names of *Mahārāṭhis* are not those of their suzerains—the Sātavāhanas.<sup>66</sup> The father of a *Mahārāṭhi* who dates his inscription in the regnal years of Vāsithīputa sāmī Siri-Puṣumāvi, bears a metronymic not borne by the Sātavāhanas viz., Kosikīputa. 'Kura' as a name appears in Bhaṭṭiprōlu. Sivala as the name of a queen occurs in one of Barhut inscriptions,<sup>67</sup> and at Amarāvati we come across an *upāsikā* Sivalā. *La* is a common ending in names, e.g., Bhādila, Bhāyila, Droṇala, Sivakhādila, Buddhila, Sarpila, and Rudrila;<sup>68</sup> *Vilavaṇaka* is the name of a village.<sup>69</sup> Regarding Ptolemy's mention of Puṣumāvi of Paithān and Baleokuros of Hippokura (identified by R. G. Bhandarkar with Viṣivāyakura), Rapson remarks that his Siri-Puṣumāvi and Viṣivāyakura might be one and the same person. "A foreigner might be excused for not knowing, that in our own country, the Prince

64. lxxxvii-lxxxviii.

65. EHD, 1927, p. 30.

66. Kārlā No. 14, EI, vol. VIII.

67. Cunningham, *Stūpa of Bharhut* p. 131; Lüders, *List*, No. 1268.

68. Lüders, *List*, Nos. 125a, 149a, 1124, 1247, 1292 and 1054.

69. EI, Vol. XV, pp. 41 and 43.

of Wales, the Earl of Chester and the Duke of Cornwall were the same person." But Ptolemy mentions the capital 'Hippokura' (a 'kura' ending in the name of the capital too!), which has been identified by Bhagwanlal Indraji with the modern Goḍabandar. To accuse a contemporary of ignorance we require strong proofs. In seeking to identify these princes with the Sātavāhana rulers Rapson places too much reliance on metronymics, yet we know that the Sātavāhana and Ikṣvāku metronymics were borne by their feudatories, the *Mahārāṭhis* and the *Mahātālavaras*. Rapson's identification upsets the order of Gotamīputa Sātakani and Vāsīthīputa Puḷumāvi among the Viḷivāyakuras; and Māḍharīputa Sivalakura has no place between Gotamīputa Sātakani and Puḷumāvi in the Purāṇic lists.<sup>70</sup> Prof. Rapson himself points out that the Ujjain symbol which is employed by all the later Sātavāhanas on all their coins is not found on the Kolhāpur coins<sup>71</sup> and that the 'bow and arrow' on these coins is nowhere found on the Sātavāhana coins. To a certain extent the type (the tree within railing) and size of these coins (lead) resemble those of the Cūṭu and *Mahārāṭhi* coins.

The pieces of evidence which make it probable that they were feudatories of the Sātavāhanas are that one of the Viḷivāyakuras was a contemporary of Puḷumāvi, that Gotamīputa's dominions extended as far south as Vaijayantī and that they used Sātavāhana metronymics. The title 'rājan' does not prevent them from having been feudatories, for Nahapāna, who was undoubtedly a feudatory, bears the title 'rājan'.

#### (v) Gotamīputa's empire

To return to Gotamīputa, he would seem to have wrested from the Kṣaharātas not only the ancestral dominions, but something more. The epithet '*Sātavāhana-kula-yasa-patithāpāna-kara*' applied to him is no idle boast, for before his reign, the Sātavāhana power would seem to have suffered considerable loss of territories. According to Rapson, the countries which are mentioned in Nāsik No. 2 as having been under his sway, "in no way represent the extent of his empire." "The names themselves are those of the kingdoms which had submitted to Gautamīputra".<sup>72</sup> Rapson is evidently thinking of the Āndhradeśa. Not all the conquered kingdoms would seem to have been mentioned, e.g., S. Mahārāṣṭra as far south

70. *Op. cit.*, xl.

71. *Op. cit.*, clxvi-clxviii.

72. *Op. cit.*, xxxv, xxxvi.



as Vaijayanti (Nāsik No. 4 speaks of the Vejayanti army as 'senāye Vejayamtiye'). Even so the extent of his kingdom is indicated by the mountains of which he is said to have been the lord—the western and eastern portions of the Vindhya range (Vijiha and Pāricāta), the Satpura hills extending through the middle of Berar nearly into west Bengal (Achavata), the northern and southern portions of the Western Ghāṭs (Sahya and Malaya respectively). There is then no epigraphic evidence to show that Gautamīputra's sway extended over the Āndhradeśa.<sup>73</sup> The reference to his chargers having drunk the waters of three oceans need not necessarily mean that his kingdom extended from the Arabian Sea to the Bay of Bengal.<sup>74</sup> The most important countries mentioned are Asaka, Muḷaka<sup>75</sup> (Northern Mahārāṣṭra) Asika, Kukura (Eastern

73. A life-size statue of a person, in the Madras Museum Amarāvati collections, holding a lotus in the left hand, bears the inscription *Gotamī nama* (o\*). From the dress we can infer that it is not a statue of the Buddha. Even supposing that the inscription records an adoration to Gotamī, the mother of Gotamīputa Siri-Sātakani, it is possible that during the reign of Vāsiṭhiputa sāmi Siri-Puḷumāvi (when the Amarāvati Stūpa underwent alterations and perhaps enlargement) a statue of Gotamīputa Siri-Sātakani was set up; and from Nāsik No. 2 (in which both grandson and grandmother have eulogised Gotamīputa Siri-Sātakani) we know that Gotamī Balasiri was living in the 19th year of her grandson's reign.

74. In Bāna's *Harṣacarita* (Trans. Cowell and Thomas) the Sātavāhana contemporary of Bhūku Nāgārjuna is styled "lord of the three oceans" (p. 252).

75. In the Sona-Nanda Jātaka (Fausboll, Vol. V, pp. 317, 24; and 318, 6), Assaka and Avanti are mentioned together (*Assakāvantim; Assakāvantim ti Assaka raṭṭham va Avantiraṭṭham va* etc.). For the precise identification of Asaka (Sans. Āśmaka not Āśvaka. Pāṇini mentions Āśmaka iv, 1, 173) and Muḷaka a clue comes from an unexpected quarter. Verse 1011 of the Sutta Nipāta (*Alakassa Paṭiṭṭhanaṃ purimaṃ*) mentions Paṭiṭṭhana of Alāka and verse 977 mentions Alākā as a country in the neighbourhood of Assaka (Asaka), a country on the banks of the Godāvarī. (So *Assakassa visaye Alakassa samāsane vasi Godavarikūle uñcena ca phalena ca*). But in three manuscripts (a MS in the Phayre collection in the India Office Library, a Burmese MS in the Royal Asiatic Society, London, and a MS in the Mandalay Collection of the India Office Library) it reads as Muḷaka or Muḷaka. Muḷaka is made more probable by the following facts. Asaka and Muḷaka are mentioned together in the Nāsik No. 2. According to the Purāṇas Muḷaka was the son of Āśmaka of the Ikṣvāku line. (Wilson, *Viṣṇu Purāṇa*, p. 382). Paṭiṭṭhana is modern Paithān on the banks of the Godāvarī; as Assaka is said to have included Godāvarī there is no doubt that N. Mahārāṣṭra, at least the Nāsik district and the territory around Paithān, is to be identified with Asaka and Muḷaka; see also IA, Vol. XLVII, p. 150 f.n.

Rajputana) Ākara (East Malwa), Avantī (West Malwa), Surāṭha (Surāṣṭra), Anūpa (a district in the upper Narmadā), Vīdarbhā ("the western part of modern Berar and the valley country west of that")<sup>76</sup> and Aparānta (N. Konkan).<sup>77</sup>

(b) *Puṣumāvi II.*<sup>78</sup>

Gotamīputa was succeeded by his son Puṣumāvi who according to the inscriptions would seem to have ruled for 24 years at least. The Purāṇas assign him a period of 28 years. Since they assign only 21 years to Gotamīputa Siri-Sātakāṇi who from inscriptions is known to have ruled for 24 years, it is probable that the Purāṇic total 49 has to be divided between them as 25 and 24 or 24 and 25.

*Messers R.G. and D.R. Bhandarkars' theory of the conjoint rule of Gotamīputa Siri-Sātakāṇi and Puṣumāvi*

The theory of the conjoint rule of Puṣumāvi and his father, which was proposed by Sir R. G. Bhandarkar long ago, did not find a single supporter. As it has been restated by Prof. Bhandarkar as late as 1914 and 1918, a discussion is necessary.<sup>79</sup> According to Sir R. G. Bhandarkar the Purāṇic discrepancy in the matter of the duration of the Sātavāhana dynasty (Mt. 460 years, Va. 411 years and Viṣṇu 300 years) is to be explained "by supposing that the longer period is made up by putting together the reigns of all the princes belonging to the several branches of the Āndhrabhṛtya dynasty".<sup>80</sup> According to V. A. Smith this discrepancy arises on account of some of the Purāṇas omitting the Śuṅga and Kāṇva years (112+45) or the latter from the Sātavāhana total.<sup>81</sup> The other arguments of Sir R. G. Bhandarkar repeated by Prof. Bhandarkar are:—

76. Pargiter: *Mārkaṇḍeya Purāṇa*, p. 335.

77. For a detailed discussion of these names BG, Vol. XVI; EI, Vol. VIII; Rapson: *op. cit.*, and Bhandarkar's EHD.

78. His name is spelt as Puṣumāvi on coins and in Nāsik Nos. 3 and 20 and Kārlā No. 20; as Puṣumāyi in Nāsik Nos. 1 and 2 and Kārlā No. 20; and as Puṣumai in Nāsik No. 25. Puṣumāvi would seem to be the right form to start from. Rapson thinks that Puṣumāyi like Vīlīvāyakura is a name whose meaning is not clear.

79. JBBRAS, Vol. XXXIII, *Epigraphic Notes and Questions*; IA, 1918, *Dekhan of the Sātavāhana period*.

80. EHD, p. 26.

81. ZDMG, 1902, p. 6.



(a) In Nāsik No. 2 dated in the 19th year of Puṣumāvi II, Gotamī Balasiri is called *Mahārājamātā* and *Mahārājapitāmāhī*. This statement would be pointless if she were not both at one and the same time.

(b) Gotamīputa is called 'Dhanakaṭasāmi' (Dhānyakaṭaka-svāmi) in No. 3 and Puṣumāvi ruled at Paithān. It has been shown elsewhere<sup>82</sup> that *Dhanakaṭasamanehi* refers to Dhanakaṭa monks or *samaṇas* and that Dhanakaṭa cannot be a form of Dhamṇakaṭaka. In No. 4 Gotamīputa is called 'Benākaṭakasāmi.' Every queen is the mother of a king and grandmother of a king. In the Nāpeghāt record Sātakaṇi I is eulogised and yet he was dead when the record was incised. In the inscription Puṣumāvi makes over the merit of the gift to his father in the expression 'pitupatiyo.' Such an application of merit can be made only in favour of a deceased person.<sup>83</sup> As Prof. Nilakanta Sastri has asked,<sup>84</sup> why should not the queen who refers to her son as one living (*jīvasutāya*) in No. 5 dated in the 24th year of Gotamīputa refer to him so in No. 2? According to M. Dubreuil the inscription is the funeral oration of a disconsolate mother.

(c) If it was a fact that Gautamīputra was dead when the cave temple was dedicated and Puṣumāvi alone was reigning, we should expect to find the exploits of the latter also celebrated in the inscription, but there is not a word in praise of him. It is improbable that a king who had been dead for nineteen years should be highly extolled in the inscription and the reigning king altogether passed over in silence. It will be shown below that the cave with all its cells was planned even during the reign of Gotamīputa, but executed only in part. Balasiri completed the cave later and made it equal to the cave of Uṣavadāta,<sup>85</sup> son-in-law of Nahapāna, whose dynasty Gotamīputa had extirpated; then the train of thought suggested to a mother explains this puzzling fact.

The arguments adduced by Prof. D. R. Bhandarkar are:—

1. Since Puṣumāvi is a contemporary of Caṣṭana, who died before year 52 (130 A.D.) and since the dates in the inscriptions of Uṣavadāta and Ayama are to be referred to the Śaka era, we should postulate a theory of conjoint rule if we are not to run into

82. Chap. II.

83. EI, Vol. VIII, p. 65.

84. JRAS, 1926, *The Later Sātavāhanas and the Śakas*.

85. Nāsik No. 2.



chronological absurdities or impossibilities. Bhandarkar himself has admitted that Caṣṭana was living when the Andhau inscriptions were incised; it has been shown above that the inscriptions of Nahapāna's reign must belong to a time before 100 A.D.

2. If cave No. 3 was granted in the 19th year of Puṣumāvi's reign, and if in the year 24 his father Gautamīputra speaks of it as his own gift, is not the conclusion irresistible that Gautamīputra was living when the cave in question was made over to the Buddhist monks, i.e., in Puṣumāvi's 19th regnal year, and that the year 24 of the other inscription although it records a donation of Gautamīputra must be referred not to his, but to Puṣumāvi's reign? No. 2 dated in the 19th year of Puṣumāvi records a non-official or private grant by the queen, while No. 5 (dated in the 24th year) like No. 4 is an official grant. What stamp No. 4 and No. 5 as official records are the order of the king to the officer in charge of the district where the object of the grant lay, and the mention of the formalities connected with the grant, i.e., oral order, drafting, preparation of the charter, preservation in the archives of the State and delivery. Nāsik No. 2, where neither the order of the king nor the formalities connected with grants are mentioned, is then a non-official record. The grant of the cave and lands by Gotamīputa mentioned in Nos. 4 and 5 must be different from the grant of the same cave by Balasirī. Prof. Nilakanta Sastri has admirably pointed out that all official grants open with the order of the reigning king and end by giving the date, while in all private records (at Nāsik and Kārlā) the date is mentioned at the beginning. He concludes that Nos. 4 and 5 must therefore be referred to Gotamīputa's reign.<sup>86</sup>

But how can one cave be granted by two persons at different times? The statement that Balasirī made the cave equal to the mansion in Kailāsa and the plan of the cave give us the clue. Gotamīputa who emulates Uṣavadāta in his grant of lands to the Nāsik and Kārlā Buddhist monks would certainly have planned a cave as beautiful, perhaps more beautiful than Uṣavadāta's cave (and in general appearance and arrangement the Queen's cave resembles that of Uṣavadāta). According to Prof. Nilakanta Sastri, the raised verandah with a bench at the left end and two cells, one at the right and the other at the left end, show that the verandah with its two cells and the bench was a self-sufficient unit and was

86. *Op. cit.*, p. 650. It may be pointed out that in private records of the Ikṣvāku period the date comes at the end.



completed in or before the 18th year of Gotamīputa. The 18 cells in the interior, the verandah pillars, the frieze and the ornamentation over the doorway were executed by Balasirī, and the whole cave donated in the 19th year of Puṣumāvi. An examination of the projection before the verandah however makes it highly probable that the verandah of the original cave stood there.

If Gotamīputa and Puṣumāvi ruled conjointly, we would have found at least one inscription mentioning them together (the Andhau inscriptions mention Caṣṭana and Rudradāman) as ruling conjointly, and Prof. Nilakanta Sastri has pointed out that Nāhapāna's coins restruck by Gautamīputra are sufficient 'to shatter' Bhandarkar's theory. His inscriptions and coins leave no doubt that during his reign Sātavāhana power was at its height.

### *His dominions*

There is nothing in Nāsik No. 2 to indicate that Puṣumāvi had lost any part of his father's dominions before the 19th year of his reign. (125 A.D.). The Amarāvati inscription of his time<sup>87</sup> and the find of his coins at Gudivāḍa and Amarāvati, in the Godāvarī district and on the Coromandel coast, show that his sway extended over the Āndhradeśa, and further south. The Andhau inscriptions prove that the Śakas had, between 125 and 130 A.D., taken advantage of the preoccupation of the Sātavāhana empire elsewhere to recover some of their lost possessions.<sup>88</sup>

### (c) *Siva Sīri-Sātakarṇi*

The Purāṇas mention siva Sīri-Sātakarṇi as the successor of Puṣumāvi.<sup>89</sup> He is certainly to be identified with the Vāsiṭhīputa siva Sīri-Sātakarṇi of the coins from Āndhradeśa. As has been shown above he is the Vāsiṭhīputra Śrī-Sātakarṇi of the Kaṇhēri inscription and therefore the son-in-law of Rudradāman. He must also be identified with the Vāsiṭhīputa Catarapana Sīri-Sātakarṇi of the Nāṇeghāṭ inscription.<sup>90</sup> According to Prof. Rapson ' . . . it is impossible to determine whether this king Vāsiṭhīputra Catarapana Sātakarṇi is a member of the dynasty otherwise unknown, or whether he should be identified with one of the three kings who

87. Lüders, *List No.* 1248.

88. According to R. D. Banerji and Prof. D. R. Bhandarkar, all the lost possessions had been recovered by the year 52.

89. Pargiter, *op. cit.*, 71 f.n. 18.

90. JEBRAS, Vol. XV, pp. 313 ff.

about this time bear the same metronymic on their coins'.<sup>91</sup> In this latter case, if the length of the reigns is correctly given by the *Matsya Purāṇa*, he can only be identified with Puṣumāvi; and 'Catarapana' or 'phaṇa' must be regarded as a local title, somewhat of the same character, perhaps, as 'Viṣivāyakura'.<sup>92</sup> It may be suggested tentatively that Catarapā like *Chatrapa* can be a form of *Kṣatrapa* on the analogy of *Prākṛt Cula* instead of *Chula*, for Sans. *Kṣudra* and *Cāntamula* for *Chāntamūla* (Sans. *Kṣāntamūla*). Catarapā would be a form of *Chatarapā* (*Kṣatrapā*); sometimes the 'apaka' ending in names is shortened into 'ana,' e.g., *Viramna* for *Viramṇaka* (*Nāgārjunikoṇḍa* inscription F.). Catarapana would be a form of *Catarapāṇaka*. The name *Chatarapana* (*Kṣatrapāṇaka*) now becomes intelligible. It could only have been borne by the son-in-law of *Rudradāman*. A silver coin bearing the legends *Vāsīthīputasa* and the Head of the King on the obverse<sup>93</sup> and the legends (. . . .) *Hātakaṇiṣa Arakh* (. . .)\* is to be attributed to the son-in-law of *Rudradāman*, as it is modelled on *Kṣatrapa* coinage. If the title may be restored as *Arakhita*, it is possible to connect it conjecturally with *Kṣatrapa*. This makes the identification of *Vāsīthīputa Catarapana Sātakaṇi* with the son-in-law of *Rudradāman* probable. The coin legends exhibit a variety of the *Brāhmī* alphabet in association with the *Prākṛt* usually found in inscriptions and on coins. This fact explains the Dravidian 'apaka' ending in the name *Catarapana*.<sup>94</sup>

(d) *Sivamaka Sada* (*Sātakaṇi*)

After *siva Siri-Sātakaṇi* the *Purāṇas* with great unanimity place a *Śivaskanda*.<sup>95</sup> An *Amarāvati* inscription which is later than *Puṣumāvi*'s time mentions a *Sivamaka Sada*. As the palaeography of the inscription would give *Sivamaka* a place corresponding to

91. Bhagwanlal Indraji was correct in his estimate of the period to which the inscriptional characters belong (second century A.D.).

92. *Op. cit.*, xli.

93. There is also a trace of *sa*; vide *supra* for other details of this coin. Pl. I No. II.

94. The use of two varieties of *Brāhmī* alphabet and two different dialects on coins is perhaps an imitation of the use of *Brāhmī*, *Kharoṣṭhī* and Greek on the coins of the Western *Kṣatrapas*.

The peculiar *ha* according to Rapson approaches the *Bhaṭṭiprōlu ha*. It is perhaps the *Kharoṣṭhī ha* inverted; it may even be connected with the cursive *ha* on the *Kṣatrapa* coins.

95. *Vide supra*.



the Śivaśrī of the Purāṇas, we have to take it that by some process which is not now traceable Sivamaka was transformed by the Purāṇic writers into Śivaśrī, and Rapson is inclined to identify him with the Śivaśrī of the Purāṇas. Sivamaka as the name of Sātavāhana is quite probable. In Kuṇḍa No. 6, Sivama as a personal name occurs,<sup>96</sup> and in the Sātavāhana official records *Siva* often enters into the composition of the names of officials under them. *Ka* as a suffix to personal names is also common in the records of the Sātavāhana period, e.g., Sivaka, Saghaka.<sup>97</sup>

(e) *Māḍharīputa Sakasena*<sup>98</sup> *Sātakaṇi*

But for the find of coins bearing the legends Saka Sada (Sakasena Sātakaṇi, (*vide supra*), the inclusion of his name in the list

96. Dhanama in Nāsik No. 25 (EI, Vol. VIII), is another instance of a name with a *ma* suffix. For the Kuṇḍa inscription see ASWI, Vol. IV.

97. Lüders, *List*, Nos. 1177 and 1189.

98. This king bears the title 'sāmi.' Though Gotamīputa Sirī-Sātakaṇi bears the title Benākatakasāmi his son Puṣumāvi is the first among the later Sātavāhanas to bear the honorific prefix 'sāmi' in addition to the usual 'sirī.' Puṣumāvi's successors Māḍharīputa Sakasena, Sirī-Yaśa Sātakaṇi and Cāḍa Sāti bear it. In the Chinna Ganjam inscription Sirī-Yaśa bears the titles of 'araka' and 'sirī'. Therefore 'araka' would seem to be a prefix identical in meaning with 'sāmi' (lord). Since Nahapāna and his successors, princes of the Caṣṭana line, regularly bear the title 'svāmin', it may be asked whether the later Sātavāhanas did not borrow the prefix 'sāmi' from the Kṣatrapas. Since in a Deotek inscription a 'sāmi' (lord, king) addresses his official (*smaca*) at Cikambarī, we have to cry halt to such a conjecture. The eye copy of the inscription compared with the estampage of the inscription recently prepared by Prof. Mirashi, and exhibited at the Oriental Conference at Mysore (1935) furnishes the following reading:

1. Sāmi amīṇapayati Cikambarī-sa sa
2. hanasito bandhamto vā tasāradam kururādheva
3. Amacāna la-namīnaga
4. Dato lego (kho) he pa l di 4 badho

(The eye copy is in Cunningham's CII, vol. I, old series, p. 102 and Pl. XV)

In the paper read before the Conference (*Proceedings* pp. 613-22) the Professor called it an Asokan inscription. But the later forms of *ta ca*, and *da* (in *dato*), *ya*, and the angular *pa*, make it difficult for us to subscribe to the Professor's views. Cunningham was nearer the truth when he opined that the inscription was not earlier than the first century B.C. The inscription would seem to be a Sātavāhana inscription for the following reasons:—

In the first century B.C. and even earlier the Sātavāhanas were in possession of East and West Mālvā. The inscription is dated in the Sātavāhana fashion by the seasons and fortnights. It also begins like the later

of our kings would have been rendered difficult, for do not his metronymic and personal name draw him nearer to Māḍharīputra Īśvarsena, the Ābhīra? Even so he cannot be identified with any of the kings of the Purāṇic lists; we have to depend on the palaeography of the two Kaṇhēri inscriptions of his time. Their alphabet so closely approaches the alphabet of Siri-Yāña at Kaṇhēri that it is probable that one closely succeeded the other. But we are not in a position to determine who preceded whom. Whilst the looped *ta* (ll. 10, 12 and 13), and the rounded *va* (as opposed to the triangular *va* in No. 14), and the more cursive *ha* in No. 15 stamp it as later than No. 14, the other letters stamp Sakasena's inscription (No. 14) as earlier than Siri-Yāña's (No. 15). No. 14 which was incised on the 10th day of the 5th fortnight of the rainy season on the 8th year of the king, records the excavation of a cave by a merchant and householder, the son of Veṇhunamdi an inhabitant of Kalyāṇa along with his father, brother and mother (Bodhisamā). The other inscription (No. 19) records the excavation of a cave by Hālanikā, wife of the donor in the previous inscription.

Like Siri-Yāña, Māḍharīputa Sakasena Sātakaṇi ruled over both western and eastern Deccan. This fact also places him before Caṇḍa Sātakaṇi who would seem to have ruled over only the eastern Deccan. His coins bearing the lion device have been picked up in the Kṛṣṇā-Godāvarī districts. The 'sena' ending in his name makes it probable that he was a son of siva Siri-Sātakaṇi, the son-in-law of Rudradāman.

(f) *Gotamīputa Siri-Yāña Sātakaṇi*

His relationship to siva Siri-Sātakaṇi and Sivamaka Sada cannot be ascertained. Formerly Bhagwanlal interpreted the reverse legends on his silver coins in such a way as to make him the son of Catarapana.<sup>99</sup> Prof. D. R. Bhandarkar interprets it so as to make him the father of Catarapana.<sup>100</sup> "But there can be no doubt that

Sātavāhana inscriptions. The formalities connected with the grant are also Sātavāhana (*dato, lego and badho*). To add to these there is the title 'sāmi.' It is noteworthy that Māḍharīputa Sakasena has only the prefix 'sāmi,' the usual prefix 'siri' being absent. For this reason Bhagwanlal would read 'siri' for 'saka' in the inscriptions. But the second letter is only *ka*. What looks like *i* sign over the first letter in Burgess' impression may be only an accidental stroke. The omission of 'siri' may be likened to the omission of 'sāmi' in some of the inscriptions of Puṣumāvi II.

99. JBBRAS, Vol. XV, p. 306.

100. JBBRAS, Vol. XXIII, p. 66.



this reading and interpretation are incorrect. The rest of the rev. legend agrees word for word with obv. legend; but all that can be said about the doubtful word, which was read as 'Caturapanasa', is that it was one of five or six syllables, the last two only of which are legible with certainty, and that it was probably the equivalent to the first word of the obv. legend—Raño."<sup>101</sup>

His inscriptions at Kaṇḥērī, Nāsik, Chinna Ganjam, his silver coins of Sopāra fabric, his numerous coins from Kṛṣṇā and Godāvarī districts, his potin coins from the Chanda district (Central Provinces), clearly show that he not only maintained the eastern possession but also wrested from the Western Kṣatrapas Aparānta and North Mahārāṣṭra.<sup>102</sup>

The Chinna Ganjam inscription dated in the 27th year of his reign shows that the Purāṇas are probably correct in assigning him a reign of 29 years.

In the *Harṣacarita* Bāṇa refers to a mendicant by name Nāgārjuna who was brought to Hell by the nāgas; he begged for (a wreath of pearls) from the snake King as a gift and received it. When he went out of Hell he gave it to a king, his friend, i.e., Sātavāhana, "the lord of the three oceans." Cowell and Thomas say that the latter therefore ruled over *Jambudvīpa*, *Plakṣadvīpa* and *Sāmaladvīpa*.<sup>103</sup> The Nāsik record of Balasirī makes it clear that the three oceans or seas are the seas to the west, east and south of the South Indian Peninsula. Hiuen Tsang refers to Nāgārjuna P'usa, a contemporary of the king styled Sha-to-p'o-ha or Leading Light (Yin-Leng). The latter quarried for him a monastery on the mountain Po-lo-mo-lo-ki-li, 300 li to the south-west of the capital of South Kośala. His date is variously given as 700, 500 and 400 years after the death of the Buddha.<sup>104</sup> Says Watters, "the names of the kings Kanishka and Kilika, of Vasumitra, Asvaghosha, Kātyāyanīputra, Dharmagupta, and Rāhulabhadra occur in the writings ascribed to Nāgārjuna, and we may with some probability assign him to the third century A.D." (we may say even to the end of the second century A.D.). Since the probable date of Nāgārjuna coincides with that of Siri-Yaṇa and

101. Rapson *op. cit.*, xci.

102. If Mādhariṣṭa Sakasena came between Siri-Yaṇa and Sīvamaka Sada, the credit for recovering the Aparānta would go to him.

103. p. 252 f.n. 1.

104. Watters, *On Yuan Chwang*, ii, p. 204.

since Siri-Yaśa would seem to have been the last great Sātavāhana king to rule over eastern and western Deccan, he may be the Sātavāhana contemporary of the P'usa Nāgārjuna. Māḍharīputa Sakasena has equally good claims.

(g) *Vāsiṭhīputa Caḍa Sāti*

Prof. Rapson identifies Vāsiṭhīputa Siri-Caḍa Sāti of some coins from the Godāvarī and Kṛṣṇā districts with the Skandasvāti of the Purāṇas on the score that he is closely connected with Puṣumāvi, II by the type of his coins and metonymics;<sup>105</sup> according to the same scholar Caḍa Sāti of some lead coins is probably the Caṇḍasrī who occupies the last place but one in the dynastic lists in the Purāṇas. It has been shown that Śivaskanda Sātakarṇi of the Purāṇas is the Sivamaka Sada of the Amarāvati inscription. 'Cada' is a variant of 'Caḍa' much like 'Ruda' and 'Ruḍa'.<sup>106</sup> The Kodavolu inscription dated in the regnal years of Vāsiṭhīputa Caḍa Sāti makes two Caḍa Sātis improbable.<sup>107</sup> If the Purāṇic account can be relied upon, the Ābhīras would seem to have risen to power in North Mahārāṣṭra 15 years before the rise of the Ikṣvākus, i.e., about 193 A.D. This makes it probable that the western dominions of the Sātavāhanas were lost during his reign. His Kodavolu inscription shows that during his reign Kālīṅga or a part of it came under Sātavāhana sway.

(h) *Puṣumāvi III*

An inscription from Myākadoni (in the Bellary district) recording the construction of a tank by a certain householder, resident in the village of Vepuraka<sup>108</sup> under Gāmika Kumāradatta, in the S[ā]tavāhani-hāra under Mahāsenāpati Khamdanāga, is

105. *Op. cit.*, xl.

106. Rapson: *op. cit.*, p. 46.

107. The inscription records a donation by an officer (*amaca*) and is dated in the second year of Caḍa Sāti, the Caṇḍasrī of the Purāṇas. What is read as '*amacasa bhūmiveśa*' by Sten Konow should be read as '*amacasa bhūmikhaśa*'. Bhūmika is perhaps the name of the *amaca*.

108. Vepuraka may be tentatively identified with Virāpuram in the Adoni Taluq. Vepārla in the Haḍagaḷḷi taluq and Virāpuram in the Haḍagaḷḷi and Rayadrug taluqs have good claims to be identified with Vepuraka inasmuch as Haḍagaḷḷi would also seem to have been included in the Sātavāhani-hāra or Sātāhani raṭṭha. The Chilla(1e)rekakodumka of the Hira-Haḍagaḷḷi inscription of Śiva-Skandavarman is perhaps Chillakaladona in the Adoni taluq.



dated in the 8th year of a Siri-Puṣumāvi of the Sātavāhara family (*raño Sātavāhanānam s[i]ri-Puṣum[ā]visa*). Mr. V. S. Sukthankar who has edited the inscription<sup>109</sup> has identified Siri-Puṣumāvi with Vāsīthiputa sāmi Siri-Puṣumāvi, son of Gotamīputa Siri-Sātakaṇi. The absence of the metronymic and the honorific prefix 'sāmi' which are always borne by the son of Gotamīputa Siri-Sātakaṇi, and the alphabet of the Myākadoni inscription, which approaches that of the Nāgārjunikoṇḍa and Jagayyapēṭa inscriptions, make it highly probable that the Puṣumāvi of this inscription is the last of the Sātavāhanas in the Purāṇic lists.<sup>110</sup> True, the Purāṇas assign him a period of 7 years. But this fact presents no insuperable difficulty. Gotamīputa Sātakaṇi ruled for 21 years according to the Purāṇas. Yet we know from epigraphic evidence that he ruled for at least 24 years! Vāsīthiputa Catarapana Sātakaṇi ruled for at least 13 years; yet the Purāṇas assign him a period of 7 years only!

Since all Purāṇic lists stop with Puṣumāvi it is highly probable that he is the last representative of the great dynasty.

109. EI, Vol. XIV, pp. 151ff.

110. Following V. A. Smith, Sukthankar makes out four Puṣumāvis in the Purāṇic dynastic lists (Nos. 15, 24, 26 and 30 in the Matsya List). In fact the Purāṇas mention only three Puṣumāvis. The line '*Śivaśrī vai Puṣoma tu saptaiva bhavitā nṛpaḥ*' must be translated as: "after Puṣumāvi Śivaśrī will be king seven years" and not as "Śivaśrī Puṣumāvi will be king 7 years" if we accept the reading '*Puṣomāt tu*' (Pargiter, *Purāṇa Text of the Dynasties of the Kālī Age*, p. 71, f.n. 18).

## CHAPTER V

### ADMINISTRATIVE ARRANGEMENTS IN THE ŚĀTAVĀHANA EMPIRE

#### *Royal Succession*

The Śātavāhana polity conformed to the rule laid down in the *Śāstras*; its keystone was the sovereign. Monarchy was hereditary. Though the Śātavāhanas bore metronymics, though they do not mention their fathers in their inscriptions, succession was always reckoned in the male line.<sup>1</sup> The expression '*kulapurisa-paraparā-gata*' in which the term '*purisa*' implies, according to Senart, 'descent by males', is corroborative evidence in the same direction.<sup>2</sup> Generally the eldest sons inherited the crown. It is remarkable that though polygamy seems to have been the rule, we have no evidence, either in the lithic records or in the Purāṇas, of disputed successions.<sup>3</sup> During the minority of the Crown-Prince<sup>4</sup>, especially in times of stress, succession passed on to the brother of the late king. Kanha Śātavāhana, brother of Simuka,<sup>5</sup> the founder of the dynasty, would seem to have come to the throne during the minority of the latter's son. Sometimes the Queen-mother assisted by her father acted as the regent and according to Bühler performed some sacrifices<sup>6</sup> like kings.

#### *The King*

The King was the commander in war and led his armies personally to the battle-field. The detailed instructions issued to *amacas* (*amātyas*, governors of provinces)<sup>7</sup> bear testimony to the

1. The Purāṇa texts and Nāsik No. 3 make this clear; also among the *Mahārathis* bearing metronymics, titles and office pass from father to son (Lüders, *List*, No. 1100).

2. *EI*, Vol. VIII, p. 63.

3. *Vide supra*.

4. All princes are called *Kumāras*. The Pallava practice of calling the Crown-Prince *Yuvamahārāja* and of associating him in the administration of the country is unknown to this period.

5. *Kṛṣṇo bhrātā yaviyāmstu aṣṭādāśa bhaviṣyati*.

6. But it has been shown above that the sacrifices mentioned in the Nāneghāt inscription were performed by Sīri-Sātakaṇi.

7. Kārlā No. 19, *EI*, Vol. VII.



effective control exercised by the king over officers in every part of the empire; and kings were not merely content with issuing orders. They took the necessary steps for realising their intentions. It is no wonder that in a simple administrative machinery as the Sātavāhana one, the king was powerful both in theory and practice.

But the king was no capricious Sultan. As the guardian of the social and religious order, his "fearless hand" was to be "wet by the water poured out to impart fearlessness." He was to prevent "the contamination of the four castes." The true father of his people, he should "sympathise with the weal and woes of his citizens" and "never employ taxes except in conformity with justice". He was to be the "furtherer of the homesteads of the low as well as of the twice-born".<sup>8</sup> He should properly "devise time and place for the triple object of human activity." A king educated in these precepts among a moralising people would have been more than human if he had escaped the obsession of this conception of his duties. Moreover he was aided by ministers some of whom were confidential ministers (*viśvāśya amātya*).

It has been shown that Dr. Bhandarkar's theory of dual monarchy is unproven and improbable.<sup>9</sup> But sometimes kings associated their mothers with them in the administration of their country. Nāsik No. 5<sup>10</sup> (dated in the 24th year) is a joint order of Gotamī Balasiri and her son Gotamiputa Siri-Sātakaṇi, to the officer in charge of the Govadhanahāra. Prof. Rapson attributes this arrangement to the failing health of the King. It might have been so. It might also be, that the absence of the Queen-mother's name in Nāsik No. 4 (dated in the 18th year) is to be attributed to the fact that it was issued from a military camp in Govadhanahāra,<sup>11</sup> whilst the other was issued from the capital. If so, the arrangement might have been due to reasons other than ill-health. A Kanḥēri inscription speaks of a confidential minister who executed certain works, and of the queen

8. EI, Vol. VIII, pp. 61-62.

9. Vide, *supra*.

10. EI, Vol. VIII.

11. According to Senart, the genitive Govadhanasa is better construed with *skandhāvārāt* than with *Benākataka*. 'The sequence of words would then appear somewhat less regular; but the presence of another genitive, *senāye Vejyantiye*, may have caused Govadhanasa to be placed after *kandhāvārā*.'

of Vāsiṣṭhīputra Śrī-Sātakarṇi. Unfortunately the inscription is mutilated and the missing words may show us the part she played in the government of the empire.<sup>12</sup>

### Feudatories

(a) *Petty Princes*.—The administration of the empire was carried on by the agency of ordinary officials, and feudatories, i.e., petty princes, the *Mahārāṭhis* and the *Mahābhojas*. Kolhāpur and the district around it would seem to have been governed by a line of princes with Dravidian associations (2nd cen. A.D.). That they were feudatories of the Sātavāhanas is made clear by the following facts:—Ptolemy places one of these princes in the time of Vāsiṣṭhīputra sāmi Siri-Puṣumāyi; their coins are found at Kolhāpur. Gotāmiṣputa Siri-Sātakarṇi's empire included lands as far south as Vaijayantī, and Kolhāpur is north of Vaijayantī; these princes bear Sātavāhana metronymics. Like the Kṣatrapas of the Khakharāta and Caṣṭana line they bear the title of *rājan*. Rājan Cuṭukaḍānaṁda and Rājan Muḍānaṁda of the coins from Kārṇvār in North Kanara according to Rapson belong to the same period as the *Mahārāṭhi* of the Chitaldoorg coins (lxxxvi), a period long before that of the Cuṭu kings of inscriptions (lxxxv). From the fact that Rapson has included these coins in the catalogue, it may be inferred that he considers them as feudatories of the Sātavāhanas.

(b) *Mahārāṭhis and Mahābhojas*.—Rapson and Senart consider the derivation of the term *Mahārāṭhi* uncertain.<sup>13</sup> The analogous titles, *Mahāsāmanta*, *Mahāsenāpati*, *Mahādaṇḍanāyaka*, leave no doubt that the prefix *mahā* denotes an officer of higher rank. The word<sup>14</sup> 'rāṭhi' connects it with the *Raṭṭhika* of Asoka's and

12. No. 11, ASWI, Vol. V.

13. JRAS, 1903, p. 297 EI, Vol. VII, p. 49.

14. The orthography of the inscriptions Nāneghāt, Kanḥēri, Beḍṣā, Kārḷā No. 2 (EI, Vol. VII) and Chitaldoorg coins (except Bhājā No. 2) (CTI) and Kārḷā No. 14 (EI, Vol. VII) is 'rāṭhi' and not 'rathi.' E. Senart thinks that *ṭhi* is probable in Kārḷā No. 2 and *th* probable in Kārḷā No. 14, l. 1; but an examination of the stones makes the *ṭhi* certain in No. 2 and very probable in No. 14, l. 1. Since in the numerous inscriptions there is not one instance of a mistake of *tha* for *ṭha* and 'rāṭhi' occurs more often than 'rathi', the former is the proper form to start from.

The terms 'Rāṭhi' (Rāstrin) and Rāṭhika (Rāstrika) have the same meaning. Also the elision of *ka* in 'Rāṭhi' may be compared with the elision of it in Bhoja of Asoka's edicts (the Bhojaka of the Hāthigumphā inscription of Khāravela).



Khāravēla's inscriptions; what is more striking, the *Mahārāṭhis* are as much associated with the *Mahābhōjas* as the *Raṭṭhikas* with the *Bhojas* (*Bhojakas*).<sup>15</sup>

The *Mahārāṭhi* and *Mahābhōja* inscriptions are in western India; and the *Raṭṭhikas* and *Bhojas* of Asoka's inscriptions are to be sought for in western India.<sup>16</sup>

Asoka's inscriptions mention the *Raṭṭhikas* and the *Bhojas* in the plural along with border peoples like the *Āndhras*, the *Pulindas*, *Kāmbōjas* and the *Yavanas*. These terms would therefore seem to refer to tribes or peoples. *Raṭṭhika* (*Rāṣṭrika*) means "ruler" or "governor of a province." In the *Āṅguttara Nikāya*, *Raṭṭhika* implies a hereditary office.<sup>17</sup> The *Raṭṭhikas*<sup>18</sup> and *Bhojakas* of the *Hāthīgumphā* inscription would seem to be local chiefs, since, when referring to Khāravēla's conquest of them, it mentions the smashing of their coronets, helmets, umbrellas, etc.—insignia of a ruler.<sup>19</sup> According to the *Aitareya Brāhmaṇa* and the *Mahā-*

15. The *Hāthīgumphā* inscription of Khāravēla (EI, Vol. XX, p. 79 l. 6); in Asoka's edicts the *Raṭṭhikas* are not mentioned with the *Bhojas*, but the *Petenikas* are mentioned with the *Raṭṭhikas* in R.E.V. and with the *Bhojas* in R. E. XIII; see also Beḍṣā No. 2, CTI; and Kanḥēri Nos. 15, 24, 29. ASWI, Vol. V. The proximity of the *Thāna* and *Kolābā* Districts, which would seem to have been held by the *Mahābhōjas*, to Poona and the surrounding districts, held by the *Mahārāṭhis*, should also be noted.

16. Unlike the *Āndhras* and the *Pulindas*, the *Raṭṭhikas*, *Bhojas* and *Petenikas* are called "the western borderers" (R.E.V. Gīrnār, t. 1. 5; Śāh. t. 1. 12).

17. The *Pañcakaṁmapāṣa* in the *Nivaraṇa-Vagga* mentions as *Mahānāma Kulaputtas*, annointed Kings, *Pettanika-Raṭṭhikas*, *Senāpatīs*, *Gāmagāmanikas* and *Pūgagāmanikas*. D. R. Bhandarkar is of opinion that 'Pettanika,' which is explained in the commentary (Indices, Vol. VI) as '*Pitarā dattam sūpateyam buñjati*,' is an adjective qualifying *Raṭṭhika*. *Pettanika-Raṭṭhika* therefore means 'hereditary *Raṭṭhika*.' *Yadivā* which separates *Senāpati* from *Gāmagāmanika* and the latter from *Pūgagāmanika* does not separate *Raṭṭhika* from *Pettanika*. This is the only argument in favour of his view though he does not mention it. He is also of opinion that *Raṭṭhika-Pitinikeṣu* and *Bhoja-Pitinikeṣu* of Asoka's inscriptions also mean 'among hereditary *Raṭṭhikas*' and 'among hereditary *Bhojas*.' The parallel cases of *Āndha-Pulideṣu* and *Yona-Gāndhāra-Kāmbōjeṣu* make such an explanation improbable; and in Śāh V., we have *Rastikanaṁ Pitinikanam*.

18. These coupled with the fact that in Asoka's inscriptions *Pitinika* is the regular form makes the identity of the *Pitinika* of Asoka's inscriptions with the *Pettanika* of *Āṅguttara Nikāya* problematical.

19. Lüders translates '*sava Raṭṭhika-Bhojake*' as 'of the Provincial and local chiefs'.

*bhārata*, the term Bhoja denotes a prince :<sup>20</sup> In a Mahād inscription a Kāpabhoa (Kāpabhoja) is called a *Kumāra*, a title applied to princes (CTI, No. I.). If 'bhojaka' of the Hira-Haḍagaḷḷi plates can be taken to mean "free holder" it can by a stretching of the meaning, imply a local ruler or chief.<sup>21</sup> In the *Mahāvamsa*, it means 'village headman.' It is probable that these titles have a geographical or ethnical meaning. For all that we know, it may be that the ethnical meaning started from the official title.

The important place assigned to *Mahārāṭhi* Tranakayiro father of Nāyanikā, wife of Sātakaṇi I,<sup>22</sup> (2nd century B.C.), a place just below that of the Crown-Prince and above that of the two younger princes may give the clue to the origin of the title. In the days of their service under Mauryan suzerains, the predecessors of Sātakaṇi I must have been in a close alliance with the powerful *Raṭhikas* of the west, a source of strength for them; they would have enlisted *Raṭhika* help in their *coup d'état*. The *coup d'état* being successful, the *Raṭhikas* would have been given a higher title and status, but they had to exchange Mauryan suzerainty for the Sātavāhana. The silken bond of marriage which made and unmade empires in Mediæval Europe must have been forged to strengthen Sātavāhana imperialistic position.

20. Ait. Brāh. VIII, 12, 14, 17.

*Śānti Parvan*, chapter LXVIII, §. 54:

*Rājā bhojo virāt samrāt  
kṣatriyo bhūpatirṇpal  
ya ebhiḥ stūyate śabdaiḥ  
kastam nārccitumarhati ||*

21. In the Ait. Brāh. one who is installed on the throne for the sake of enjoyment (*bhojyāyaiva*) alone is called a Bhoja.

22. Bühler's (ASWI, Vol. IV, p. 60, n. 3) restoration of the word before *Mahārāṭhi* (in the long inscription) as '[bā]lāya' is open to question. General usage requires that [bā]lāya' which again should be considered as a mistake for *bālīkāya*, should follow *Mahārāṭhino*. According to Prof. Rapson (JRAS 1903, p. 238; and *op. cit.*, xx) the Chitaldroog *Mahārāṭhi* coins make the restoration of the word as '(Kaḷa)lāya' probable. Then the long record does not show the *Mahārāṭhi's* relations with the royal family. Even so, the *Mahārāṭhi* of the long record is identical with *Mahārāṭhi* Tranakayiro of the *relievos*, which show him in the company of two kings, one queen and three princes, apparently in the order of precedence after one of them and before the other three. He could not have been a brother of Sātakaṇi I, for he is not called a *Kumāra*. He could not have been a minister only, for ministers have no place in the royal family. The laudatory epithets used by the Queen towards the *Mahārāṭhi* following closely those used towards her husband, could only represent an outburst of filial love.



The titles of *Mahābhoja* and *Mahābhojī* might have had a similar origin. But since they occur in the Kuṭā or Beḍā inscriptions which yield no date or point of contact with any known dynasty, it is not easy to determine the period at which they came into existence. That they existed under the Cuṭus is certain.<sup>23</sup> As the ornamental alphabet of the *Mahābhoja* inscriptions at Kuṭā<sup>24</sup> is found also in the approximately datable inscriptions of Vāsiṭhīputa Siri-Puṣumāvi or his time,<sup>25</sup> and of the minister of the Queen of his successor Vāsiṭhīputa Siri-Sātakani, it may be ascribed to the second century A.D. True, local influences may have played their own part. Two *Mahābhoja* inscriptions from Kuṭā<sup>26</sup> do not exhibit the ornamental variety and are earlier than Kuṭā Nos. 1 and 9. The primitive form of the dental *da* (open to the left), and the ornamental treatment of medial *i* and *u* signs, of the lower end of the verticals of *ka* and *ra* and the upper end of the verticals of *ha* and *la* and finally the rounded bottom of *ma* and *la*, stamp No. 19 as very early in the series. No. 17 with its somewhat angular *ma* and cursive *da*, which occurs in later inscriptions represents a transition to the ornamental alphabet. An interval of two generations between the alphabet of No. 19 and the ornamental alphabet may, therefore, be safely postulated. The office and title of *Mahābhoja*, then, came into existence not later than the 1st half of the first century A.D.

#### *Nature of the titles: Mahābhoja*

The *Bhāgavata Purāṇa* gives the meaning 'great prince' to *Mahābhoja*.<sup>27</sup> Since no *Mahābhoja* inscription is dated in the fashion in which kings' inscriptions are generally dated, it is certain that they were not independent rulers;<sup>28</sup> and it is very difficult to separate the title from the feudatory titles *Mahārāṭhi* and *Mahāsāmanta*. Like all feudatory titles, the title *Mahābhoja* is also a

23. Lüders, *List*, Nos. 1021 and 1186.

24. CTI, Nos. 1 and 9.

25. EI, Vol. VII, Nos. 20 and 22.

26. CTI, Nos. 17 and 19.

27. Petersburg Dict. (q. v).

28. A title originally applied to princes can become a feudatory title. The title *Mahārāja*, which in the Gupta inscriptions is associated with the feudatory titles, *Mahāsāmanta*, *Mahāpratihāra*, *Mahāsenāpati* and *Mahādandanāyaka*, is an instance to the point (CII, Vol. III, pp. 252, 289, 290, and 296, n.).

hereditary one<sup>29</sup> and became fixed in a few families or clans.<sup>30</sup> That the *Mahābhōjas* were feudatories of the *Sātavāhanas* is proved by the fact that there could not have been a rival power in the western Deccan in the first century A.D. (Kuḍā where most of the *Mahābhōja* inscriptions are found is only 150 miles from Kārlā which was certainly included in the *Sātavāhana* empire), which could have claimed their allegiance; they are moreover related to the *Mahārāṭhis* (feudatories of the *Sātavāhanas*) by family ties and were the feudatories of the *Cuṭus* who succeeded the *Sātavāhanas* in northern Mysore and parts of the western Deccan.<sup>31</sup>

29. Kuḍā, Nos. 1 and 9, CTI.

30. Maṇḍava and Sāḍakara (kera). What is read as Sāḍakara (in Kuḍā No. 19) may well be read as Sāḍakera. When we remember that in the same inscription as well as in Kuḍā No. 9, CTI, the ā and e signs are very short strokes (e.g. Vijayanikāya and lena) and that sometimes the sign for ā is the o sign—*mālākārasa* Kuḍā, No. 16 (CTI), we may treat what appears as a nail head over ka in Sāḍakara as the sign for medial e. Considering the ḍa in Sāḍakera and Sāḍagera (the mas. form of Sāḍagerī in Kuḍā Nos. 1 and 9, CTI) and the use of ga for ka (the Sopāraka of Nos. 988 and 1095 is called Sopāraka in No. 995 Lüders, *List*, one may equate Sāḍakera with Sāḍagera. A lady of the Sāḍagera family bears the name Vijayā. The daughter of Sāḍakara Sudāmsana bears the name Vijayanikā, a variant of Vijayā. Do not these names also suggest the idea that they belonged to the same family circle? Pandit Bhagavanlal Indraji remarks (CTI p. 15): "Vijayanikā is apparently the same as the Vijayā of Nos. 1 and 9: the epithets Mahābhōya and Sāḍakara applied to her father here (No. 19) corresponding with the feminine forms Mahābhōjī and Sāḍagerī applied to Vijayā". But it has been pointed out already that Kuḍā No. 19 is separated from Kuḍā Nos. 1 and 9 by at least two generations.

According to the same scholar, Maṇḍava may designate either the *gotra* name Māṇḍavya or the title Māṇḍapa 'lord of a town called Maṇḍapa.' Says he:—"This latter seems to be the preferable explanation as Maṇḍapa is the name for towns all over India, and three small villages called Māḍād or Maṇḍāḍh i.e., probably Maṇḍapagāḍh lie close to Kuḍā". (p. 4). But the use of the dental d in *Maḍavānam* and Maṇḍava renders either explanation problematical. Moreover 'Maṇḍava-sāmisa' and not 'Maṇḍavasa' can mean 'lord of the town of Maṇḍava'. If Maṇḍava should designate the country, the cognate inscription would lead us to expect *Maṇḍavakasa*. In only one inscription have we *Kaliāṇasa* for *Kaliāṇakasa* (Lüders, *List* No. 1179), but it is easily understood as a scribal error. The occurrence of 'Madavana' (*Maṇḍavānam*) in Kuḍā No. 14 CTI, coupled with the fact that in several instances (Junnar Nos. 5 and 6, the *Jangli Guṇḍu* inscription of Puḷumāvi and the Pallava and Kadamba inscriptions) the proper name of a person is preceded by the name of the title or family to which he belongs in the genitive plural, makes it certain that 'Maṇḍava' is a family name.

31. Lüders, *List*, Nos. 1021 and 1186.



It has been generally supposed, that the title *Mahābhōja* is exactly co-ordinate with that of *Mahārāṭhi*. But the *Mahābhōjas* seem to have enjoyed more independence than the *Mahārāṭhis*, for unlike the Kārlā *Mahārāṭhi* inscription, no *Mahābhōja* inscription is dated in the regnal years of a Sātavāhana king; a Kuḍā inscription<sup>32</sup> comes very near to being dated in the years of a *Mahābhōja* (*Mahābhōje Maṁdave Kochipute Velidate*). Whereas Senart has said that title *Mahārāṭhi* cannot imply a title of nobility superior to that of *Mahābhōja*,<sup>33</sup> we can on the strength of the evidence cited here go further and say that the title *Mahābhōja* was superior to that of *Mahārāṭhi*.

### *Mahābhōji*

Like the title *Mahārāṭhi*, *Mahābhōja* became a title applied even to women. The title *Mahābhōji* is borne only by the wives of *Mahābhōjas* and not by the daughters also as Bhagwanlal thought.<sup>34</sup> In Kuḍā Nos. 1 and 9 (CTI) *Mahābhōji* Sāḍagerī Vijayā is mentioned along with her son *Mahābhōja* Khandapālita to the exclusion of her husband's name; this may go to show that, like some of the Sātavāhana queens, the *Mahābhōjis* sometimes shared political power with their sons. There is so far no evidence to show that a *Mahārāṭhinī* ever enjoyed such a position or influence.

### *Mahārāṭhis*

What stamp the *Mahārāṭhis* as feudatories are the fact that they were hereditary governors of provinces,<sup>35</sup> and the rank and

32. CTI, No. 23.

33. Senart says (EI, Vol. VII, p. 50, n. 4):—"in this instance (Beḍṣā No. 2 CTI) *Maṁdavi* precedes *Mahārāṭhinī*. Seeing that *Mahābhōja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahārāṭhi* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity." But it is a correct view based on wrong premises. Not much can be based upon *Mahābhōja* preceding *Mahārāṭhi* as it is *Mahābhōja-Bālikā* that precedes *Mahārāṭhinī*, and in a Banavāsi inscription, (Lüders, List No. 1186) *Mahābhuvā* (*Mahābhōji*) precedes *Mahārāja*. As for *Maṁdava* the donor in Beḍṣā No. 2 (daughter of a *Mahābhōja* and a *Mahārāṭhinī*) might have combined the *Mahābhōja* practice of mentioning the family name after the feudatory title with the *Mahārāṭhi* practice of mentioning it before the feudatory title (Kārlā No. 14, EI, Vol. VII).

34. The daughters of *Mahābhōjas* are, however, referred to as *Mahābhōja-bālikās*. *Mahābhuvā* in a Banavāsi inscription is either a mistake or a variant of *Mahābhōji*.

35. "... whatever the derivation of the term may have been," says Prof. Rapson (JRAS, 1903, p. 300) "such an expression as *Okhaḥakijānam Mahārāṭhi* (Kārlā No. 14) shows conclusively that it denoted the governor over



power enjoyed by them, a rank and power far superior to those of ordinary governors or *amacas* in charge of districts. Whilst *amacas* make grants of lands and villages to religious bodies under the explicit commands of the sovereign (the detailed instructions issued to them by kings would seem to have left no room for their discretion), the *Mahārāṭhi*, like a feudal vassal, grants villages with the fiscal immunities attached to them, in his own name.<sup>36</sup> That they were feudatories of the *Sātavāhanas* is shown, as was pointed out by Bühler, by Kārlā No. 14, which is dated in the regnal years of *Vāsiṭhīputa Siri-Puṣumāvi*. It is not, however, known whether they had the right of waging war with one another. But their semi-independence is shown by the absence of any reference to their suzerains in their inscriptions (except Kārlā No. 14). The Chitaldoorg *Mahārāṭhi* coins make it very probable, that during

a part of the kingdom." Senart has shown (EI, Vol. VII, p. 50) reasons for abandoning this construction and making *Okhaḥakīyānaṁ* depend upon *Somadevena*; it would then denote not the people over which the *Mahārāṭhi* ruled, but the tribe or family to which he belonged.

Senart further says:—"the occurrence of the feminine *Mahārāṭhini* in Bēdsā No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorific or nobiliary title." But in a Nāsik inscription of *Siri-Yaṇa Sātakaṇi*'s reign (No. 24, EI, Vol. VIII) the wife of a *Mahāsenāpati* is known by her husband's title. From the Jāngli Guṇḍu inscription of *Puṣumāvi III*'s reign, we learn that a *Mahāsenāpati* ruled over an *āhāra* much in the same way as an *amaca*. Modern instances of finding appellations for women in the official titles of their husbands are afforded by Viceroy, Pütlin and Gandāsāmi. That *Mahārāṭhis* governed is shown by Kārlā No. 14, where a *Mahārāṭhi* grants on his account a village with its taxes and by the Chitaldoorg coins bearing the legends *Sadakana Kaḥalāya Mahārāṭhisa*. If *Mahārāṭhi* is not an official title, we are led to the paradoxical conclusion that the feudatories are known in their coins and official grants by their nobiliary titles, whilst the official titles (given for even minor officers, Nāsik Nos. 4 and 5) are the only ones we miss here. Etymologically too, the term, which Senart himself admits presupposes a Sanskrit form *Māhārāṭrin* implies an office (*vide supra*).

36. Kārlā No. 14. We owe to Senart a proper explanation of the terms *sakarukaro* and *sadeyameyo* which Bühler and Bagwanlal translate as 'this gift is in order to keep the *Valūraka* caves in repair'. Senart splits *sakarukaro* into 'kara' and 'ukara,' the exact equivalent of which appears at the head of customary formulas which begin generally with *sōdraṅga sōparikara*. According to him while *kara* is known in the sense of dues payable to government, the meaning of *uparikara* is as unsettled as that of *sōdraṅga*. But *upari* means 'above' and *uparikara* may be taken to mean taxes over and above the ordinary ones. The adjective *Sadeyameyo* is etymologically translated as 'what is taken (in money) and what has to be measured (*meyya* = to be measured, *ādeya* = to be taken).



the second century A.D. the *Mahārāṭhis* were contributing their share to the dismemberment of the Sātavāhana empire.<sup>37</sup>

Like many feudatory titles, that of *Mahārāṭhi* had purely a local significance. The *Mahārāṭhi* and *Mahārāṭhini* inscriptions are found in northern Mysore and the Ṭhāṇa and Kolābā districts of the Bombay presidency. The expressions *Okhaḷa kiyāṇaṁ Mahārāṭhi*, *Sadakana Kaḷalāya Mahārāṭhi*, and *Aṁgīya kulavadhana Mahārāṭhi* suggest the idea that the title was restricted to a few families or tribes.<sup>38</sup> Senart says:—"It may be noted that to.....*Mahārāṭhi* Agimitraṇaka corresponds a *Mahārāṭhi* Mitadeva in No. 14; that this Mitadeva is a Kausikīputra, like Vishnūdatṭa at Bhājā (No. 2); and lastly that the *Mahārāṭhini* Sāmaḍinikā at Bēḍṣā (No. 2) was married to an Āpadevaṇaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations?" Much cannot be built on similarity in names, especially when they are very common. Names like Mitabhūti and Mitadeva occur very often in the western cave inscriptions. Surely the *bhayata* Mitabhūti of the Kaṇhēri inscription (Lüders, *List*, No. 1012) has nothing to do with the Mitadeva of No. 1187 and both have nothing to do with the Mitadevaṇaka of No. 1097.

The Nāṇeghāt and Kaṇhēri inscriptions show that the *Mahārāṭhis* had marriage relations with the ruling family much in the same way as the *Mahātālavaras* of the Ikṣvāku period. Professor Rapson remarks:<sup>39</sup> "That they were....closely connected with the Andhra kings by family or by caste seems to be shown, as Paṇḍit Bhagwānlāl observed, by the use of metronymics which they have in common with them." But metronymics are not peculiar to a caste or family. They are borne by Brahmans,<sup>40</sup> artisans,<sup>41</sup> and even Buddhists, monks and laymen.<sup>42</sup> Unlike the Sātavāhanas, *Mahārāṭhis* sometimes bear metronymics not derived from Vedic *gotra* names, and give their father's name also.

It must however be noted that unlike the inscriptions of feudatories of later times, the *Mahārāṭhi* and *Mahābhoja* inscriptions are

37. EI, Vol. VIII, Pl. III.

38. Kārlā, No. 14; Chitaldroog *Mahārāṭhi* coins; Nāṇeghāt inscription of queen Nāyanikā.

39. JRAS, 1903, p. 299.

40. Lüders *List*, Nos. 1195 and 1196.

41. *Ibid.*, No. 346.

42. *Ibid.*, Nos. 657; 661; 662; 663; 664; 665; 667; and 1271.

as short as the votive inscriptions of ordinary persons. We miss in them the laudatory epithets applied to feudatories of a later time.

### *Mahāsenāpatīs*

Another dignitary in the empire was the *Mahāsenāpati*, next in rank above the *Senāpati*. The first known epigraphic record to mention a *Mahāsenāpati* is the Nāsik inscription of the 22nd year of Vāsīṭhīputa sāmi Siri-Puṣumāvi. In the records of his successors the title is mentioned twice and in Ikṣvāku records often. It may, therefore, be presumed, that the title is not as old as that of *Mahārāṭhi*.<sup>43</sup> Its origin is perhaps to be sought in the rapid expansion of the empire from sea to sea in the second century A.D.

The *Mahāsenāpatīs* of the Sātavāhana period have non-military duties; but this confusion of functions though it may seem curious to moderns was a common feature in Indian polity. In Nāsik No. 3, the drafting of the royal order is attributed to a *Mahāsenāpati*. (*Mahāsenāpatinā Medhunena Nokhadāsātara(ne)na chatho*). While editing the inscriptions Senart remarks<sup>44</sup>:—"As to the *Mahāsenāpati*, the proper name alone seems obliterated or doubtful; but the lacuna may have contained something else than his name. Other inscriptions do not attribute to the *Senāpati* the menial work of drafting, but perpetuate his name as that of a high officer entrusted with this charge at the end of the grant; see e.g. Dr. Fleet's *Gupta Inscr.* Nos. 55 and 56. In a still higher degree the title of *Mahāsenāpati*, which comes very near to that of *Mahārāja*. . . . . seems to place the person who is honoured with it above any such mean task. This is why I suspect that the obliterated letters, if exactly known, would let his part appear in a different light." No doubt in cognate inscriptions (Nāsik Nos. 4 and 5) the drafting of the royal order is attributed to minor officials. But here the third case ending in *Mahāsenāpatinā* precludes any chance of his *lekhaka's* name having been on the stone. A close examination of the stone renders '*Nokhadāsātara(ne)na*' probable; and in western inscriptions '*dāsa*' often enters into the composition of names. The Hira-Haḍagalli plates mention a *Rahasādhikata*,

43. The office of *Senāpati* (Commander of forces) would seem to have been coeval with the beginnings of Indian polity itself. We hear of it in the *Vedas* (Vedic Index *Senāni*) the *Jātakas*, the *Arthśāstra*, and the *Purāṇas*; and an inscription from Ayodhyā (EI, Vol. XX, p. 57) shows that Puṣyamitra was a *Senāpati* under the last of the Mauryas.

44. EI, Vol. VIII, p. 70.



the Khoh copper plate of *Mahārāja* Hastin a *Mahāsāndhivigrahika*<sup>45</sup> and most of the Valabhi grants of the sixth century A.D. a *Sāndhivigrahika*, as writers of charters.<sup>46</sup> The title *Sāndhivigrahika* is sometimes used in connection with that of *Mahādaṇḍanāyaka* which is associated with the great feudatory titles of *Mahāsenāpati*, *Mahārāja*, *Mahāpratihāra* and *Mahāsāmanta*.<sup>47</sup> *Mahāsāndhivigrahika* would seem to be an officer equal in rank, if not superior to *Mahāsenāpati*. In the case of such high officials the mean task of drafting would have been done by clerks under them. What would be a conjecture is raised to a certainty by the expression *sayam chato* in the Koṇḍamuḍi plates.<sup>48</sup> The task of reducing royal writs to writing was a responsible one; the dangers attendant upon a careless drafting and the large number of orders to be drafted might have necessitated a *lekha* department under a responsible officer.<sup>49</sup>

The *Mahāsenāpati* of the Jaṅgli Guṇḍu inscription of the time of the last king of the Sātavāhana line, is, like the *amaca*, in charge of only an *āhāra*. As late as the reign of Caḍa Sātakaṇi, the eastern provinces, divided into *āhāras*, would seem to have been under *amacas*.<sup>50</sup> It is, therefore, probable that in the days of the Śaka attacks and the dismemberment of the empire, the outlying or vulnerable parts were put under *Mahāsenāpatis* who would naturally have seized the opportunity to gain feudatory rank and power.<sup>51</sup> Jaṅgli Guṇḍu is midway between the

45. CII, Vol. III, p. 105; t.1. 28.

46. IA, Vols. IV, etc.

47. CII, Vol. III.

48. *Vide infra*.

49. The *Arthasāstra* says that only persons possessed of ministerial qualifications, acquainted with one kind of customs, smart in composition, good in legible writing and sharp in reading should be appointed as *rājapīkarakas* (chap. IX; Bk. I).

Sometimes *Dūtakas* carried the orders to local officers whose duty it was then to have the charters drawn up and delivered (Nāsik No. 5, op. cit., CII, Vol. III, p. 100, n.)

50. EI, Vol. XVI, pp. 316-19.

51. Prof. D. R. Bhandarkar holds that *Mahāsenāpati* of Nāsik No. 21, is a feudatory on the ground that the *Aṅguttara Nikāya* mentions *Senāpati* along with kings, hereditary *Raṭṭhikas* and heads of villages. But the office of *Mahāsenāpati* was a generic one, and the three *Mahāsenāpatis* of the Sātavāhana inscriptions appear in three different capacities. So an inference based on such argument cannot be conclusive.

V. S. Sukthankar remarks (EI, Vol. XIV, p. 155); "The relation in which the *mahāsenāpati* and the *gumūka* stand to the *janapada* and the *gāma*



Myākadoni and Chinnakaḍabūru, villages in the Bellary District which along with parts of northern Mysore and Kanara would have represented the southern limits of the Sātavāhana empire in the second century A.D. It is also probable that Sātavāhanihāra was exposed to Cuṭu and *Mahārāṭhi* attacks. That, under the Ikṣvākus, the title had become a feudatory one is certain.

These feudatory titles seem to have not only survived the Sātavāhana rule in the Deccan but spread as far south as Mysore. We hear of a *Mahārāṭhi* in the Chitaldoorg District, who struck coins in his name and of a *Mahārāṭhinī* in Kaṇheri and Banavāsī inscriptions of the line of Hāritiputa Cuṭukulānanda Sātakaṇi. The same inscriptions show the Cuṭus intimately connected with the *Mahābhōjas* and *Mahārāṭhis*. It may be that the Cuṭus (who succeeded the Sātavāhanas in the south and in parts of the western dominions), themselves started as *Mahārāṭhis* or *Mahābhōjas*. But unlike the title of *Mahāsenāpati*, these titles do not seem to have spread to the Āndhra dominions of the Sātavāhanas; much less did they become *Mahāsāmanta*.<sup>52</sup>

.....is not explicitly mentioned. But, considering the position of these persons, one might hazard the guess that these.....were feudal lords of the lands, holding them in the form of *jāgirs*." For reasons given below, what is read as *Gumika* is to be read as *Gāmika*; and this considerably weakens the force of his arguments.

D. C. Sircar (*Successors of the Sātavāhanas in the Eastern Deccan*, p. 15) says that under the Sātavāhanas, the *Mahāsenāpatis* were feudatory chieftains in charge of *rāṣṭras*. We do not know upon what evidence this statement rests.

52. It is tempting to connect the *Bhojaka* and *Mahābhōja* of our inscriptions with the *bhogika* and the *Mahābhogika* of the later records. In the Gupta inscriptions the son of a *Bhogika* is in charge of the drafting of the order or charter. (Fleet GI, pp. 100, 105, 109, 120, etc.). In the inscriptions of the Gūrjāra Buddharāja (Kalacūri *Saṃvat* 361 EI, Vol. VI, p. 298), Dadda II, Prasāntarāga (Kalacūri *Saṃvat* 380 and 385 respectively, IA, Vol. XIII, pp. 82-88) and Jayabhaṭṭa III (IA, Vol. V; p. 110); the *Bhogikas* are mentioned after *Rājas*, *Sāmantas* and before *Viṣayapatīs* and *Rāṣṭrādīkārīkas*. What is interesting, both *Bhogika* and *Bhoja* literally mean 'one who enjoys'. Both refer to rulers of districts also. (*Bhogika* may also be connected to *Bhogapati*, i.e., a governor or officer in charge of revenue). According to the lexicographer Hemacandra, both *Bhogika* and *Bhojaka* mean 'village headman.' But the fact that the *Mahābhōjas* are not referred to in any inscription after the second century A.D., the long interval that separates the *Mahābhogikas* from the *Mahābhōjas* and the technical nature of the titles, make any connection between them problematical.



*Officials and administrative divisions*

Barring the districts enjoyed by the feudatories, the empire was divided into *āhāras* (including the Āndhra province), e.g. Sopārahāra,<sup>53</sup> Govadhanahāra,<sup>54</sup> Māmālāhāra<sup>55</sup> and Sātavahanihāra.<sup>56</sup> An *āhāra* would represent the same territorial division as the *rāṣṭra* of Pallava records, the *viṣaya* of the records of kings of the Śālaṅkāyana *gotra*, and the modern district.<sup>57</sup> Can we draw from the compound *araṇhasamvināyikam*, which is translated by Senart<sup>58</sup> as 'exempt from the magistrate of the district or of the *Rāṣṭrin*,' the inference that some divisions of the Sātavāhana empire were called *rāṣṭras*? Such technical expressions are often, conventional and in not one of the inscriptions of the Sātavāhana period is a territorial division called *rāṣṭra*. *Āhāras* were under governors called *amacas* (Sanskrit, *amātya*) who were non-hereditary officers.<sup>59</sup> Quinquennial transfer was in force. Each *āhāra* presumably received its name from the headquarters of the governor (*nāgara*); Kūdūra (the Koddura of Ptolemy) is known to us from an Amarāvati inscription of the second century A.D.<sup>60</sup> and yet we hear of Kūdūrahāra only in a copper-plate grant of the third century A.D.<sup>61</sup>

In a Kaṇhēri inscription, which, on palaeographical grounds, can be ascribed to the time of Siri-Yaśa Sātakaṇi,<sup>62</sup> we have the expressions *Paṭṭhāṇe* and *Rājatalāka-Paṭṭhāṇapathe*. Could we translate the latter as "the village of Rājataḍāka (King's Tank) in the Paṭṭhāṇa division"? If Rājatalāka is a mistake for 'Rajatalāke' it would mean "in Rājataḍāka in the Paṭṭhāṇa division."<sup>63</sup> The analogous expression *Andhāpata* (Āndhrapatha) in the Mayīdavōlu plates, which is synonymous with Āndhraratṭha, makes it

53. Kaṇhēri No. 5, Vol. IV.

54. Nāsik No. 3, EI, Vol. VIII.

55. Kārlā No. 19, EI, Vol. VII.

56. Jaṅgli Guṇḍu inscription of Puṣumāvi III, EI, Vol. XIV, p. 155.

57. *Vide supra*.

58. Nāsik Nos. 3, 4, and 5, EI; Vol. VIII. Also VII; p. 68.

59. The *amaca* of the Koḍavolu inscription of Caḍa Sāti and the *rājama* of Kuḍā No. 18 (CTI), might have been governors of *āhāras*. Sometimes, however, treasurers and officers in charge of the drafting of charters bear the same title (Nāsik Nos. 4 and 19).

60. Lüders, *List*, No. 1295.

61. The Koṇḍamuḍi plates of Jayavarman, EI, Vol. VI, p. 315ff.

62. No. 5 ASWI, Vol. V; Compare No. 4.

63. Lüders leaves the expression untranslated.

highly probable that 'patha' literally 'path or road' is synonymous with *āhāra* (district);<sup>64</sup> may be the district of *Paṭhāṇa* which contained the seat of the king and was perhaps under the direct control of the king, was distinguished from the other divisions in this way.<sup>65</sup>

The next division below that of *āhāra* is *gāma* (*grāma*). From the *Saptaśatakanī* of *Hāla* we learn that the officer in charge of a village was called *Gāmika* (*Grāmika*). In the *Jaṅgli Guṇḍu* inscription of *Puḷumāvi* we come across a *Gāmika*.<sup>66</sup>

The other functionaries known to us are the *Mahatarakas*, *Mahā-āryakas*,<sup>67</sup> *Bhāṇḍāgarikas*,<sup>68</sup> *Heranikas*,<sup>69</sup> *Mahāmātas*

64. It has been shown that the *Paṭhava raṭṭha* is synonymous with *āhāra*.

65. In the *Alina* copper plates of *Śilāditya VII* (year 447) we have the expression *Śrī Khetakhārē Uppalahēṭa pathakē Mahiḷa(?)lā)baḷi n(ā)ma-grāmaḥ*. *Pathaka* which Dr. Fleet (*CII*, Vol. III, p. 173, n.) connects with *pathin* or *patha* represents here a territorial division between *āhāra* and *grāma*.

66. V. S. Sukthankar would read it as '*Gumikasa*' (*Gaulmikasaya*=of the Captain) which, according to him, would agree with the *Mahāsenāpatisa* of the preceding line. True in the *Hira-Haḍagaḷli* plates, coming from the same district, *Gumikas* are mentioned. But since, the officer over a *gāma* (*grāma*) is mentioned and as the *u* sign is not visible on the plates, it is safer to read it as '*G(ā)nika*.'

67, 68 & 69. *Mahataraka* means the Great Chamberlain. *Hemacandra* in the *Deśikośa* (i. 16), gives *araka* in the sense of an official, e.g., the lord of a village. Etymology would therefore seem to be unsafe guide in the interpretation of official terms. As regards the *Mahā-āryaka* mentioned in *Nāsik No. 3*, *Senart* says (*EI*, Vol. VIII, p. 68: ".....the part the monks are playing in the first sentence seems to point to the name being that of a religious personage. Even admitting that the title *araka* given to *Yañāsiri-Sātakaṇi* (*Siri-Yaṇa Sātakaṇi*) by an inscription (*Ep. Ind.* Vol. I, p. 96) be really=*āryaka*, that would in no way prevent this epithet, which is commonly used with reference to Buddhist monks, being applied to some religious functionary. I am the more inclined to think so, because I find the similar title *Chūla-ārya* conferred on the *Ārya Buddhacakṣita*; who is styled *Arhat* (*Burgess' Buddhist Stūpas of Amaravati*, Plate lix. No. 39, p. 104)." He also compares this title to that of *Mahāsāmiya* in *Nāsik No. 4*. But *Mahā-ārya* is used in the singular, while the title of *Mahāsāmiya* is used in the plural. The latter is perhaps an instance of *pluralis majestatis*, in which case it would not point to a college of religious functionaries. *Mahat-araka* (Sans. *Mahat-āryaka*), an official title, is mentioned in the *Chinna Ganjam* inscription of *Siri-Yaṇa Sātakaṇi*, and the way in which our *Mahā-āryaka* is connected with the village of *Samalipada* ('This village of *Sāmalipada*.... by the *Mahā-āryaka*, you (*amaca*), must deliver to be owned by the *Bhikṣus*, of the school of the *Bhādāyaniyas*), seems to point to a secular official, one in charge of a



(*Mahāmātras*) in charge of Buddhist monks,<sup>70</sup> the *Nibandhakāras* or officers in charge of the registration of documents (the *Akṣapa-talikas* of later times),<sup>71</sup> the *Pratihāras*, the *Dūtakas* who carried royal orders, and the *Amacas* in charge of drafting royal orders. From a *Nāsik* inscription of Uṣavadāta we learn that every town had a records office.<sup>72</sup>

## APPENDIX A

### *The Allūru Inscription*

One of the notable discoveries of the Epigraphy Department in the year 1924 was that of a Brāhmī inscription on a fragment of a marble pillar at Allūru, a village in the Nandigama taluq of the Kṛṣṇā district. The pillar under reference must originally have belonged to the Buddhist *Stūpa* which stands at about two furlongs to the west of the village. The Epigraphy Report for the year ending with March 31, 1924 contains a photograph of a facsimile of the inscription and a short note on it. It was subsequently edited by Dr. R. Shamasastri in the *Calcutta Review* for the year 1925. His reading misses the truth in many a place.

*gēma* perhaps. Lastly in the Amarāvati evidence cited by Senart, Cula-Ārya is a name and not a title conferred on Ārya-Buddharakṣita. (68) *Nāsik* No. 19, El. Vol. VIII. *Bhāṇḍāgārika* which may mean both store-keeper and treasurer is better construed here as store-keeper as in cognate records. *Heranika*, is the term for treasurer. (69) The various forms are *Heranika*, *Heranaka*, *Heranika*, *Hiranakāra*; this term which occurs in the inscriptions at Kaṇhēri, Nāsik, Amarāvati, and Bhaṭṭiprōlu is better construed as treasurer, as in them *suvaṇakāra* is the term for goldsmith (Lüders, *List*, Nos. 986 and 1117). If the treasurer Dhaṇmaṇaka of No. 993, is identical with Dhaṇmanaka, son of the treasurer Rohanimita of Nos. 996 and 1033, the office would seem to have been, at least to some extent, hereditary. At times we come across a treasurer who was the son of a merchant or a *gahapati* (Lüders, *List*, Nos. 1239 and 1249).

70. Senart (EI, Vol. VIII, p. 93) however considers the translation of *Nāsikakena, samapena Mahāmātena* as 'by the officer in charge of the monks of Nāsik,' as hypothetical.

71. Senart (*ibid.*, p. 74) takes them to be *Dūtakas* carrying the orders for registration. Senart himself has happily explained the meaning of *ṇibandh* by a reference to Yājñavalkya I, 317. Says he: "*ṇibandh* was perhaps a kind of the royal decision in the archives of the state." In such a case the meaning given to *Nibandhakāra* here is more apt than the one proposed by Senart.

72. '*Nigemasabhāya ṇibadha ca phalakavāre*', *ibid.*, No. 12.

My reading of the inscription is as follows: The beginning line or lines of the inscription are lost.

1. (ai) lasa Maḍa(vi)sa ca.....
2. sa rāmo vihāro deyadhama parica....
3. nigala-simāya Vetarakuḍa Na(ga)...
4. ti Khetasārasa Pāpikala simāya...
5. nivatanāni rāja datini. Caraṭhe Macha..
6. (pa)da-simāya batisa nivatanāni Rā..
7. (c)erapura-simāya ca (tu) visa-nivatanāni..
8. ḍalasa gāvina pacasatāni (co) yathī baliva(da)
9. sakadani pesa-rupāni dāsi-dāsasa catā 1 (isa)...
10. kubhī kaḍāhasa catari lohiyo be kaḍ(ā)hāni (kasa)...
11. (sa) bhāyanāṃ catāri vadālābhikaro karodiyo (yo)
12. (na)ka-dīvikāyo ca Ataragiriya pica-pake taḷāka(ni)
13. kāhāpanāna ca purāṇaṃ sahasam akhayani v(i)
14. eṣā mahātalavarasa deya-dhama paricāko
15. ata Pedatarapase bāpana-nivatanāni
16. eta sabhāriyasa saputakasa sanatukasa
17. Ayirāna Puvaseliyāna nigāyasa ....

The rest of the inscription is lost. It mentions the gifts made by many, including a king, who perhaps out of modesty omits his name, a unique feature in our records. The first two lines speak of an Aila (Aīra, or Ārya) Maḍavi. Then comes the gift of something within the limits of Vetarakuḍa. Next is mentioned the gift of a beautiful *vihāra*, perhaps by the side of the *Stūpa*, of some *nivatana*s of land within the limits of Pāpikala (for the identification of Pāpikala, see the chapter on the Ikṣvākus). Then come the gifts of 32 *nivatana*s of land within the limits of Macha-pada in the *raṭha* of Ca, and 24 *nivatana*s of land within the limits of the town of Rā--cerpura, 500 cows, 64 bullock carts, 40 servants some cauldrons, especially two brass cauldrons, 4 bronze vessels, some hand lamps of the vādala fish shape, some Yonaka lamps, a tank in the vicinity of Ataragiri, and one thousand *purāṇa kāhāpana*s as a permanent endowment; 52 *nivatana*s of land were the gifts of a *Mahātalavara* along with his wife, son and grandson. All these gifts were for the (acceptance of) the school of the Pubbaseliyas....

The use of a peculiar form of *ai* which comes close to the *Vaṭ-ṭeluttu ai* is noteworthy. I am indebted for this reading to Mr. K. N. Dikṣit. It is clear that in this record the *Mahātalavara* is playing a more important role than even the king.



As D. C. Sircar has also pointed out what was read by Dr. Shama Sastry *jayadhama* is only *deyadhama* (l. 2). What has been read as *caradhama* is undoubtedly *Caraṭhe Ma- -pada* (l. 5). What is read as *Sanasa kata* (made by Sana) King of the Ayis (*Ayirāṇam* is interpreted as King of the Ayis), is only *sanatu kasa* (with his grandson) (l. 16) and *Ayirāṇam* refers to the school of Pubbaseliyas mentioned in the same inscription.



## CHAPTER VI

### SOCIAL, ECONOMIC AND RELIGIOUS CONDITIONS

#### I. SOCIAL CONDITIONS

The Bhaṭṭiprōlu, Amarāvati and western cave inscriptions give us an insight into the social organisation of the Deccan from the second century B.C. to third century A.D., and from the Amarāvati sculptures we get a vivid picture of life in the *Andhradeśa*. The fourfold division of society—the caste system—prevailed. We hear of Uśavadāta's charities and gifts to numerous Brahmans. Gotamīputa Siri-Sātakaṇi boasts of having prevented the contamination of the four castes and of having been the true supporter of Brahmans. Yet one of his descendants took his wife from the Śaka satrapal family and the Śakas were looked upon as degraded Kṣatriyas. It is doubtful whether Buddhism toned down the caste system even to the extent to which these foreign elements in society did. At Kuṣā an *upāsaka* Ayitilu calls himself *Baṃmhana*.<sup>1</sup> His wife is called *Baṃmanī*. Mahādevaṇaka of a Kārlā inscription who would seem to be Ayitilu's son bears the title of *gahata* (Sans. *grhasta*). In the *śarman* ending in the names of Buddhists, monks and laymen, we have probably one of the Brahmanical vestiges in the Buddhist communities.<sup>2</sup> Kṣatriyas would sometimes seem to have followed the profession of the Vaiśya caste. In a Kanḥēri inscription Gajasena and Gajami (ta), the *Khātiya* brothers, follow the profession of *vāṇijakas*.<sup>3</sup> Unfortunately the lacunae before *khātiyasa*, makes the meaning of the word not quite certain. The sub-castes met with in inscriptions are those of the *hālaka* or *hālīka*<sup>4</sup> (ploughman), *mūrdhaka* (according to the *Śabdaratna*

1. ASWI, Vol. IV, No. 13.

2. ASWI, Vol. IV, Junnar No. 19, p. 96; Lüders, *List*, Nos. 1101 and 1102. However *śarman* ending in names does not always indicate Brahmanical origin. In an Amarāvati inscription a *vāṇiya* (belonging to the Vaiśya caste probably) bears the name Bodhisarman (TSW 1873, p. 261, No. 8). See also Fleet CII, Vol. III, p. 11, n.

3. ASWI, Vol. V, Kanḥēri Inscriptions No. 4.

4. Lüders is in doubt as to whether *hālīka* in No. 1084, is only a personal name, or a variation of *hālaka*. An Amarāvati inscription (EI, Vol. XV; *Some Unpublished Amarāvati Inscriptions*, No. 56), makes it certain that *hālīka* is not a personal name. Wherefore it must be identical with *hālaka*.



Petersburg Dict. s.v.) a branch of the Kṣatriyas, and *golika* (herdsman).<sup>5</sup>

*Foreign Elements in Hindu and Buddhist Society*

(i) *Yavanas*.—Yona or Yavana is an Indian form of the word Ionian. In literature Yavana refers to all kinds of foreigners or *Mlecchas*. At the present day the term Yona is applied by the Sinhalese to the 'Moormen' or Arabs some of whose families have been settled in Ceylon for centuries. It is however more than probable that Yavana of our inscriptions denotes the Greeks. For, the Yonas of Asoka's inscriptions placed with the Kāmboja's and the Gāṇdhāras in the north-west are certainly the Greek element that Alexander's invasion and Seleucus' empire left in the north-western India; as our inscriptions mention Śakas and Yavanas,<sup>6</sup> a confusion between Śakas and Yavanas is ruled out; as the term Yavana occurs in the inscriptions of the foreigners also, it is improbable that they did not clearly state their racial affinities.

We do not know how and when these Yavanas entered western Deccan. According to the *Mahāvamsa*, some 250 years after the *Nirvāṇa* of the Buddha, the Yona priest Dhammarakhita was sent to Aparānta as a missionary,<sup>7</sup> while the priest Mahārakhita was sent to the Yona country. This shows that there was already in western Deccan a large element of foreign—Yavana—population. Yavana Tuṣāṣpha was governor of Surāṣṭra under Asoka. According to Strabo, Menander, the Greek prince, penetrated into 'Isamus' (Jumna) and subjugated Patalene (the Indus delta) and Saraostes (Surāṣṭra). This statement is corroborated by the curious observation of the author of the *Periplus* that the coins of Apollodotus and Menander were current in his time at Barygaza.<sup>8</sup> Of a crowd of Yavanas in western India thoroughly Indianised we hear in the inscriptions at Kārlā.<sup>9</sup> A Sāñci inscription mentions a Yavana.<sup>10</sup>

5. ASWI, Vol. IV, Junnar No. 2 pp. 92 ff.

6. Nāsik, No. 2, EI, Vol. VIII, speaks of Śakas, Palhavas and Yavanas.

7. *Mahāvamsa*, Geiger p. 82 and Intro. xxxi; lvii.

8. Schoff, *The Periplus*, pp. 41; 42, and Sec. 47.

9 & 10. Sten Konow is of opinion, that the 'Yavana' of the Kārlā inscriptions wherever it is followed by a name in the genitive plural, is a personal name. Lüders looks upon Yona in No. 547 also as a personal name. There are weighty considerations to be brought forward against this view. Firstly it is improbable that many persons bore the same name Yavana. The ethnicon Yavana denoted to the Indian a foreigner whom he looked upon as a de-



As these inscriptions are incised on the *Cetiya* cave pillars, they are as old as the cave itself. The palaeography of the oldest Kārlā inscriptions would support a first century B.C. date for the *Cetiya* cave. It is possible then, that the Yavanas entered the

graded Kṣatriya; it is therefore improbable that Indians bore 'Yavana' as a personal name. Much less could a Yavana have done so.

While Sten Konow looks upon the names in the plural found along with the word 'Yavana' as a family or corporation name, Senart looks upon them as personal names in the genitive plural. Senart looks upon the genitive plural in *Sinhadhayānaṃ* in Kārlā No. 7 (EI, Vol. VII), as a personal name in the plural (*pluralis majestatis*), and following him M. Swarup Vats has treated the other names in the genitive plural in the other Yavana inscriptions as personal names. In all the Kārlā epigraphs and in the Yavana epigraphs at Junnar (CTI Nos. 5 and 33), the personal name is in the singular while the family name is in the plural—'*Okhaḷakīyānaṃ Mahārāṭhisa Kosikiputasa Mitadevasa*' (Kārlā No. 14 EI, Vol. VII), '*Yavanasa Irilasa Gatānaṃ*' and '*Yavanasa Cīṭasa Gatānaṃ*' (Junnar, Nos. 5 and 8; ASWI; Vol. IV, pp. 93 and 94). It is therefore, not proper to consider *Caṇḍānaṃ* (Junnar) *Culayakhānaṃ*, *Dhamadhayānaṃ*, *Vitasanighatānaṃ*, *Sinhadhayānaṃ* and *Yasavadhanānaṃ* (Kārlā) as personal names. The Junnar inscription under reference is assigned by Dr. Burgess to the first century B.C. on palaeographical grounds, and it is the period of the Kārlā *Cetiya* cave. In the Sāñcī Yavana inscription we miss the personal name—'*Setapathiyasa Yonasa dānaṃ*.' In Lüders, Nos. 82 and 1035 the personal names of the donors are omitted though their *gotras* are mentioned. While editing the Sāñcī inscriptions, Dr. Bühler remarks (EI, Vol. II, p. 94): 'Peculiar and noteworthy are the names of monks and nuns, which like Kāboja, Prāṭhāna, Chirāṭi, and perhaps also Oḍi, consist of adjectives derived from the names of countries, towns and races. In these cases it would seem that the real name of the donors has been left out.'

Senart translates the compound '*Dhaṃma-Yavanasa*' in Kārlā No. 10 in the same way as Bühler did viz., 'of Dhaṃma, a Yavana.' He adds: "..... the simple name of Dhaṃma applied to a Buddhist surprises me..... I feel tempted to take *Dhaṃma*..... in a specifically Buddhist sense, and to understand by *dhaṃmanigama* 'a member of the guild of Buddhist merchants'; compare *niḡamasabhā* at Nāsik (No. 12, l. 4). On this analogy *Dhaṃma-Yavana* would be 'the community of the Buddhist Yavanas' or rather a Buddhist Yavana who has modestly omitted his personal name" (EI, Vol. VII, p. 56). Lüders considers *Dhaṃma-Yavana* as the name. But in a Nāgārjunikoṇḍa inscription *Dhaṃma* occurs as a personal name (EI, Vol. XX, Ins. J). *Dhaṃmīla*, a name of very common occurrence, is only *Dhaṃma* with the *la* suffix. Names *Cetiya* and *Sagha* are of the *Dhaṃma* class. Nor is the compound a source of difficulty. In the Nāsik inscription of the time of Ābhīra-Īśvarasena we have the compound *Śivadatt-Abhiraputrasya*; the analogy is not, however, very close, since a compound is necessary in the latter case and since the one inscription is in Prākṛt and the other in Sanskrit. In an Amarāvati inscription (EI, Vol. XV, No. 11) we have *Sa[n]ghalasamaṇasa*; *Sa[n]ghala* cannot be anything else than a



Sātavāhana dominions in the wake of Śaka conquest. The Yavanas who are credited with donations at Kārlā are: one of the Sīrṇha-dhaya family, one of the Yasavadhana family, one of the Dhamadhaya family, and one by name Dhama.

As all the Kārlā Yavanas except one, profess to be natives of Dhenukākaṭa, this place would seem to have contained a Yavana settlement. As most of the donors in the Kārlā inscriptions, come from Dhenukākaṭa,<sup>11</sup> and as the place name occurs frequently in Kārlā epigraphs and once in an inscription at Śailārwaḍi, a place very near Kārlā, it has to be sought for in the vicinity of Kārlā. It would therefore seem to have been included in Māmālāhāra.<sup>12</sup>

A point that deserves mention is that these Yavanas besides embracing Buddhism adopted thoroughly Hindu personal and family names.<sup>13</sup> They use Prākṛt in their inscriptions and it is not unreasonable to infer that they adopted Hindu manners and customs. This is no wonder since even a casual visitor to Ujjain from the kingdom of Antalkidas became a Bhāgavata.<sup>14</sup> So completely did the Yavanas merge into Hindu society that Indian Buddhists had no scruples whatsoever in joining with these foreigners in making donations. The Kārlā Cetiya cave was a result of such a joint effort.

(ii) Śakas.—Like the Yavanas, the Śakas too merged into Hindu society. The Śaka son-in-law of Nahapāna bears the Indian name Uṣavadāta (Sans. Ṛṣabhadatta), while his father bears the un-Indian name Dinika. Another Śaka bears the name Agnivar-

personal name. Lüders, *List*, No. 1283. The analogy between *Dhammanigamasa* and *Dhamma-Yavanasa* suggested by Senart breaks down at every step. Yavana is not like *nigama*, a collective noun. Another objection is that in all the other Kārlā epigraphs either the family name or the personal name or both appear. [Dr. Tarn has suggested that *Dhamma-Yavana* was a naturalized citizen of an Indo-Greek polis. See, however, *JRAS* 1939 pp. 217 ff and 1940 pp. 179 ff—Ed.] (10) *EI*, Vol. II, p. 395, No. 364.

11. *EI*, Vol. VII, Nos. 4, 6 and 10, *EI*, Vol. XVIII, Nos. 3, 4, 9, 11 and 12.

12. It is mentioned once at Kaphēri. Lüders, *List*, No. 1020.

13. In Nāsik No. 18, *EI*, Vol. VIII, we hear of a Yonaka from Dattāmitrī. According to Bühler, it is the same as Demetrias, a town in Arachosia, mentioned by Isidore of Kharax. He bears the name Indrāgnidatta, his father is called Dhammadeva, and his son Dhammarakhita.

14. It is stated in the *Milinda Pañho* that the Yavana king Milinda (generally identified with Menander) was converted to Buddhism by the teacher Nāgasena. According to a legend mentioned by Plutarch no less than seven cities fought for his ashes. (*IA*, Vol. VIII, p. 337).



man, and his daughter that of Viṣṇudattā. A fourth bears the name Vudhika (Sans. Vṛddhika).<sup>15</sup> If Nahapāna was a Pahlava, even Pahlavas would seem to have followed the example of Yavanas and Śakas, for Nahapāna's daughter bears the Indian name Dakṣamitrā.

Unlike our Yavanas all of whom are Buddhists, Śakas embraced both Brahmanism and Buddhism. Kuṣā inscriptions mention a Brahman *upāsaka* named Ayitilu, and according to Senart, it is a foreign name corrupted and curiously reminding us of Azilizes.<sup>16</sup> Śaka Uṣavadāta's charities to Brahmans and Brahman institutions stamp him as a staunch adherent of the Brahmanical religion. We are told that he gave money and *tīrtha* on the river Bārnāsā and also 300,000 cows and 16 villages to Brahmans. He bathed at the Pokṣara tanks and gave the Brahmans 3000 cows and a village. He also gave eight wives to Brahmans and fed thousands of them all the year round. The Carakas also received something at his hands. In a Nāsik inscription, however Uṣavadāta says that "inspired by true religion, in the *Triraśmi* hills at Govardhana" he caused a cave<sup>17</sup> to be made. Says Senart: "I dare not decide if this phrase (*dharmātmanā*) implies an express conversion to Buddhism, or only puts a first gift in favour of Buddhism in contrast with the previous grants which were inspired by Brāhmaṇical feelings. I do not think the wording allows us to settle this shade of meaning. On the strength of this explanation I propose in N. 18 to take *dharmātmanā* in a similar way. I believe the reading '*tmanā*, not '*tmano*, is certain, and the manner in which the construction is interrupted after the preceding genetives confirms the impression that *dharmātmanā* is intentionally put forward, in order to dwell on the fact of a change having taken place in the religious belief or inclination of the donor Indrāgnidatta," (a Śaka). If reliance could be placed upon names, Indrāgnidatta's father and son would both seem to have been Buddhists. As three years after the foundation of his Nāsik cave Uṣavadāta makes donations to Brahmans, his change of faith is extremely improbable.<sup>18</sup>

15. In No. 26, EI, Vol. VIII we have Śakasa Dāmacikasa lekhekasa Vudhikasa Viṣṇudata-putasa Daśapuravāthavasa. As the donor's race and father's name are mentioned Dāmacika is the name of his native town. Senart, however, does not agree with Bhagwanlal who looks upon it as a corruption of Damascus.

16. EI, Vol. VII, p. 52.

17. Govardhane Triraśmiṣu parvateṣu dharmātmanā idaṁ leṇam kārtaṁ, EI, Vol. VIII, p. 78, No. 10.

18. The cave was consecrated in the year 42.



Viṣṇudattā, the daughter of Śaka Indrāgnidatta, was an upāsikā. As Dr. Bhandarkar observes: "These Śaka kings (Western Kṣatrapas) had thus become so thoroughly Hinduised that another Hindu royal dynasty (the Śātavāhana) had no scruples whatever, social or religious, in entering into matrimonial relationship with them."<sup>19</sup>

We do not hear of the Śakas and Yavanas in the Śātavāhana dominions in the western Deccan after the second century A.D. The epithet *Saka-Yavana-Palhava-nisūdanasa* applied to Gotamīputa Siri-Sātakaṇi seems to be no mere boast; evidently he drove out these foreigners from his newly rebuilt empire—the Śakas were only to return in the wake of Rudradāman's conquest for a short time.

### *Yavanas and Śakas in Eastern Deccan*

Of Yavanas in the eastern Deccan we hear nothing; it is however certain that Graeco-Roman influences played a great part in the fashioning of the Amarāvati tope, and as will be shown below the inscription from Allūru<sup>20</sup> is another piece of evidence for Greek influence. Of the Śakas we hear something, An Amarāvati inscription of the second century A.D., mentions a Saka-giri (not Śakagiri as read by Chanda, or Pi(Si?) giri as read by F. W. Thomas).<sup>21</sup> Another mentions a '.....ratika Nekhavana,' and Nekhavana curiously reminds us of the Persian name Nahapāna.<sup>22</sup> More Śakas would seem to have entered eastern Deccan in the wake of the marriage of Virapurisadāta with the daughter of a Western Kṣatrapa. A Nāgārjunikoṇḍa epigraph<sup>23</sup> mentions a Śaka Moda,<sup>24</sup> and his Buddhist sister Budhi. Among the sculptures excavated by Mr. Longhurst at Nāgārjunikoṇḍa there are two showing a warrior in Scythian dress.

### *Family*

At Amarāvati not only father and mother, but also sons and daughters, sons-in-law and daughters-in-law, and brothers and

19. IA, Vol. XL, p. 15.

20. Vide infra.

21. Some Unpublished Amarāvati Inscriptions, No. 55, EI, Vol. XV, and Pl. facing p. 273.

22. Ibid., No. 54.

23. EI, Vol. XX, p. 37.

24. Sanskrit *moda* means 'joy.' This is an instance of an Indian name borne by a Śaka.

sisters, are associated with the donor. The wife has a place above the brothers and sisters, the son enjoys precedence over the daughter and the daughter over the daughter-in-law. At Kanḥēri and Nāsik the donor is mentioned with all his blood relations, and so high was the social sense in the Buddhist world that the donor shared the merit of his donations with all his fellow beings.<sup>25</sup> Could we infer from what we have stated above that the joint-family system was in vogue?<sup>26</sup> Could Amarāvati No. 38, which speaks of Khadā and 'his daughter-in-law in her house' show that it was at the time going to pieces or had done so?

### Women

Women occupied a prominent position in society. The idea of woman being the chattel of her lord with no rights and privileges which make life worth living, was quite alien to the period. In the western cave and Amarāvati inscriptions we come across a bevy of ladies making sometimes very costly donations. A great number of the exquisitely sculptured rail pillars, *torṇas* and *stūpa* slabs at Amarāvati were donated by ladies. Of the nearly 145 epigraphs from Amarāvati 72, out of the 30 at Kuḍā 13, out of the 29 from Nāsik 16, either record gifts by ladies or gifts in which the ladies are associated. The *Cetiya*gharas at Nāsik and Kuḍā were founded by ladies. Women joined hands with men in the construction of the *Caitya* cave at Kārlā, 'the most excellent (?) mansion in *Jambudvīpa*.' The base to the right of the central door carved with rail pattern, and a similar piece on the left were the gifts of two nuns. A belt of rail pattern on the inner face of the gallery was also a *bhikkhuni*'s gift. The remaining pillar on the open screen in front of the verandah was the gift of a housewife. These instances unmistakably show that ladies were allowed to possess property of their own. At Nāsik, a Śaka lady (*Viṣṇudattā*) gives to the *Saṅgha* of Nāsik more than 3500 *kāṣṭhapaṇas*. Ladies even

25. ASWI, Vol. V, Kanḥēri Inscriptions, No. 9.

26. The word *saparivāra* in the Nāsik Kanḥēri and Junnar epigraphs is translated by Senart as 'with his (or her) next.' He remarks (EI, Vol. VIII, p. 77): "It is, I think, too precise to translate *saparivāra* by 'with his family'..... *Parivāra* may, together with the family or even excluding it, apply to companions of the donor, fellow-workers or caste-partners." In Junnar No. 7 (ASWI, Vol. IV) the donor associates with him his son in the merit of his donations and in No. 9 his *parivāra*. As it is probable that in both cases he has associated with him the same kind of persons, *parivāra* would refer to members of the family only. In Kanḥēri No. 18, (ASWI, Vol. IV), we have *bitṭikāya ca sahā parivāra* and in No. 27 *sarvaseva kulasya*.



got the titles of their husbands e.g., *Mahābhōjī*, *Mahārāṭhīnī*, *Bhōjīkī*, *Kuṭumbīnī*, *Gahīnī*, *Vaṇiyīnī* etc. In the Amrāvati sculptures we often come across ladies, worshipping Buddhist emblems, taking part in assemblies, playing on instruments, enjoying music and dance and entertaining guests along with their husbands. In one of the panels of an outer rail pillar,<sup>27</sup> we find depicted a disputation between a chief and another, and the audience consists mostly of women who are represented as taking keen interest in what is going on. In some panels they are represented as watching processions. Widows were to shun ornaments and to be bent on self-control and restraint and penance.<sup>28</sup>

On dress and ornaments, the Amarāvati stones, and the figures cut in the western caves, furnish ample information. Except in some minor details, the dress and ornaments in vogue on both sides of the Deccan are the same. The most striking item of the dress of ladies and men is the head-dress as in the Indus valley. The former have their hair divided in front and running down to a knot at the back. Hung on the knot is a cord of twisted cloth or hair drawn in two or four rows. Sometimes we come across two strings in four rows ending in tassels. Some ladies have their hair done in a pointed knot sideways.<sup>29</sup> In some the knot is done near the forehead with a string of beads. In western Deccan ladies sometimes cover their heads with a piece of cloth.<sup>30</sup> Sometimes a thick cloth runs round their head. At Kuṭā a lady wears a long cap of conical shape. Perhaps it is the coiffure done to that shape. Generally a string or strings of beads adorn the forehead and the knots. Men wore high head-dress. The general custom was to have hair knotted in front and covered to a great extent by twisted cloth running down. The knot was adorned in front by a horse-shoe-shaped or *caitya*-arch-shaped ornament. Some Amarāvati and Nāgārjunikoṇḍa men wear knots unadorned by ornaments. Lay disciples and even servants have hair done in knots. In one of the Amarāvati sculptures a groom has let the hair run down and secured it by bands at three places. One of the male figures in the façade of the *Caitya* cave at Kanḥēri has a very low turban fully ornamented, the ornaments even hiding the knot of hair on the left.

27. ASSI, Vol. I, Pl. XI, Fig. 2.

28. Kuṭā Sculptures CTI, Pl. facing page 10. Nāsik inscription, No. 2, EI, Vol. VIII.

29. ASSI, Vol. I, Pl. XV, No. 3.

30. The Kārlā *Caitya* cave figures.

Women are as scantily dressed as men, and sometimes even more so. Twisted cloth running in two or three rows below the waist and knotted at the right, the ends, however, hanging from the knots, and sometimes also four or five strings of beads held together by a clasp, constituted the main part of their dress. Men wear an undercloth. There is only one instance among our sculptures of a woman covering her breasts. Laymen and monks and perhaps others also had also a loin cloth, part of which was thrown over their shoulders. The cloth worn by Brahmans covers them down to their knees. Some men have twisted cloth thrown over their shoulders. At Amarāvati and Nāgārjunikoṇḍa we also come across men in breeches and long tunic—perhaps Śakas.<sup>31</sup>

Men and women alike wore ornaments. Heavy rings, sometimes two in each ear, sometimes rows of beads joined together, constituted their ear ornament. Even kings wore ear ornaments. The representations of Vāsīṭhīputa Siri-Sātakani and Siri-Yaṇa Sātakani on their silver coins show us well-punched ears.<sup>32</sup> Both men and women wore bracelets and bangles with this difference, that sometimes women wore bracelets covering the whole of the upper arm, and bangles running up to the elbow. Men did not wear anklets while all women had them.<sup>33</sup> Sometimes the anklets are heavy rings, two for each leg, while in other cases each is a spiral of many columns. Both men and women, even servants, wore necklaces—strings of beads and of medallions. The noses of women were unadorned as it seems to have been at the Indus Valley. In this connection it is interesting to note a description of some of the Bhaṭṭiprōlu remains given by Rea in his *South Indian Buddhist Antiquities*. They are coral beads, beryl-drops, yellow crystal beads, amethyst beads, double hollow beads, garnet, trinacrias, pierced pearls, coiled gold rings and gold flowers of varying sizes.

### *Luxuries*

Jugs, jars, and vessels of attractive shapes, chairs, tables, stools and cots seem to have been used by many. Whilst kings, great

31. ASSI, Vol. I, Pl. xlviii No. 2; ABIA 1927, Pl. vi.

32. In this connection it is interesting to note the head-dress worn by Sātavāhana kings as represented on their coins. Siri-Yaṇa's head-dress consists of a strap on the forehead and from the temple locks of combined hair fall over the strap. Behind the head hangs a string knotted at the end, probably a braided lock of hair. Vāsīṭhīputa Siri-Satakani is represented with short curly hair.

33. For the solitary exception see TSW, 1868, Pl. No. LXII.



chiefs, and nobles rode fully caparisoned elephants and horses ordinary men used double-bullock carts much like those that are in use at the present day. It is also surprising that the elephant goad represented on the Amarāvati marbles and on the coin of Āpilaka from central India are like those in use at the present day.

### Names

Whilst Bhaṭṭiprōlu personal names are most of them not met with elsewhere,<sup>34</sup> those of Amarāvati and Nāgārjunikoṇḍa are met with in the western caves. A few names like Samanapadāṣa, Samuda, Sāmaka, Reta, and Utara, which are common to Bhaṭṭiprōlu, Amarāvati, Nāgārjunikoṇḍa, and the western cave inscriptions are to be attributed to Buddhism and the commercial intercourse.<sup>35</sup> Names of frequent occurrence are Siva, Sivakhada, Sivaguta, Sivadatta, Venhu, Cada, Sagha, Kaṇha, Buddha, Buddharakhita, Buddhi, Sidhatha, Ānanda, Damila,<sup>36</sup> Dhamma etc., and names into the composition of which Nāga, Khada, and Sāti enter. Names of rare occurrence are Camunā, Campa, Campurā, Vicita, Khumbha, Dusaka, Ukati etc., (Amarāvati) and Maḍavi (Allūru), Jebubhūti, Ahila,<sup>37</sup> Kuḷira Sayiti, Lachinikā, Juvāriṇikā, Aparenuka etc. in the western caves. Sometimes the names of places and objects of worship are borne by persons e.g., Caitya,<sup>38</sup> Himala, and so on.<sup>39</sup> As at Amarāvati and Nāgārjunikoṇḍa, *cula* and *maḥā* are prefixed to names in western Deccan. The usual suffixes are *la*, *ka*, *ra*, *ma*, *maka*, and *ḍa*. *ḍa* is however only used for *la* e.g., Māmāḍa headquarters of Māmālāhāra.<sup>40</sup> On this analogy Sāmaḍa, Haṁghaḍa and Kaṁdaḍa in an Amarāvati inscription are only Syāmala, Haṁghala, and

34. They are Banava, Odāla, Apakara, (in an Amarāvati inscription of the second or the first century B.C., the name Apakū occurs. EI, Vol. XV, No. 9, p. 264), Ālinaka, Ghāleka, Būba, Ghakhā, Cagha, (probably a form of Sagha), Chadikogha, etc. These are to all appearance un-Āryan names.

35. *Vide infra*.

36. Lüders renders Damila as Draviḍa, (List No. 1243). As *la* suffix to names is common in our epigraphs, e.g., Sapa-Sapila, Budha-Budhila, Pusa-Pusila. Dama is the name to start from. Sanskrit and Prākṛt *dama* means 'patience'.

37. As *Ahī* means 'serpent' and *la* is a suffix, Ahila is identical with Sapila.

38. ASWI, Vol. IV, Junnar, No. 17, p. 95.

39. EI, Vol. XV, *Some Unpublished Amarāvati Inscriptions*, No. 57.

40. EI, Vol. VII, Kārlē Cave Inscriptions, No. 19.

Kaṇḍalā. The common name endings are *anaka*,<sup>41</sup> *mita*, *bhūti*, *deva*, *rakhita*, etc. Some names are borne by ladies and men e.g., Kaṇha, Dhamma, Nāga, Sātimita, Sulasadatta, Buddhi, Sivapālita, Sivadatta, and Sapila. In Kuḍa No. 6, the sons of Sivama bear the names Sulasadatta, Sivapālita, Sivadatta, and Sappila. His four daughters bear the same names.<sup>42</sup> The practice of naming the grandsons after the grand-fathers was very common and it is noteworthy that ladies sometimes bear the names of their husband's masters.<sup>43</sup>

### Place Names

Many of the places mentioned in the western cave inscriptions can be identified. Govadhana (Govardhana), the headquarters of Govardhanāhāra, is the large modern village of Govardhan-Gaṅgāpur six miles west of Nāsik. Kāpura, the headquarters of Kāpurāhāra mentioned as a place where Uṣavadāta bestowed gifts on Brahmans, is, according to Bhandarkar, the Kāpura mentioned as the name of both the district and the headquarters on a copper-plate grant of the Traikūṭaka king Dharasena found at Pārḍī in the Surat collectorate.<sup>44</sup> Kāpura thus appears to correspond to the modern Surat district and was situated between the Sopāraga and Bharukaccha districts. It is possible that Kāpurāhāra and Kāpura are contraction for Kekāpurāhāra and Kekāpura mentioned also in an inscription of Uṣavadāta.<sup>45</sup> Dāhanūkānagara of Uṣavadāta's inscriptions is the modern Dāhanu in Thāṇa zillā. It would therefore seem to have derived its name from the river Dāhanukā, also mentioned in an inscription of Uṣavadāta.<sup>46</sup> The various villages mentioned as having been situated in the Govardhanāhāra are Dhambhikagāma in the Nāsik subdivision, or a suburb of Nāsik, Pisāji-

41. Burgess is of opinion that the explanation of the names Kapananaka and Agiyatanaka (Nāsik No. 4, ASWI, Vol. IV, p. 99) is doubtful. As 'anaka' is a common name ending, *kaṇa* Sanskrit *krpaṇa* is what we have to consider. Rapson thinks that Agiyatanaka is perhaps Sanskrit *Aṅgika-trātā* the saviour of the Aṅgas (CIC, *Andhras and Western Kṣatrapas*, etc.; xxi). It is more probable that 'anaka' is here as elsewhere a name ending, and Agiyata is a Prakṛt form and condensation of *Agīyatatā* Sanskrit *Aṅgika-trātā*.

42. ASWI, Vol. IV, p. 85. However one son is called Sapila, whilst the daughter bears the name Sapā.

43. Kuḍā, No. 9, CTI.

44. IA, Vol. XLVII, p. 78.

45. Lüders, *List*, No. 1135.

46. EI, Vol. VIII, Nāsik, Cave Inscriptions, No. 10.



padaka on the south-west side of mount *Tiraṇhu* (*Triraśmi*),<sup>47</sup> and *Sudisaṇa* on the southern road in the Govardhana district.<sup>48</sup> The other places mentioned in Nāsik inscriptions are *Chākalepa*,<sup>49</sup> *Piṃḍitakāvaḍa*, *Suvarṇamukha*, *Ramatīrtha* near *Sopāraga*, *Cecirṇā*, *Sākhā*, *Anugāmi* and *Daśapura*. As regards *Daśapura* mentioned in the inscriptions of *Uṣavadāta* and *Śaka Vudhika*, Senart says: "I see no means of choosing between the *Daśapura* in *Rajputana* (*Bühler*), that in *Malwa* (*Bhagwanlal*), or others which might be added, as *Mandasōr*, etc. In No. 26 we see that some Śakas dwelt in that place; this is at least a hint that it ought to be searched for towards the north."<sup>50</sup> D. R. Bhandarkar prefers *Mandasor* since *Uṣavadāta*'s inscriptions mention places in the

47. Nasik, Nos. 12 and 20, EI, Vol. VIII.

48. As regards the two villages Senart remarks (EI, Vol. VIII, p. 65): "Bühler seems to entertain no doubt as to the identity of the village named here with that mentioned at the beginning of the following inscription. It is certain that the date of the donation mentioned there is exactly the same as in the present epigraph, and that this donation is made in favour of the same sect of *Bhadāyaniyas*. It is above all evident from the place it occupies, and from the fact that the following text has been compressed in order that it might be inscribed here, that that place has been chosen intentionally. It must, however, be stated that the village called here *Pisāji-padaka*, i.e., I suppose *Pisāchīpadraka*, gets in the following epigraph the name of *Sudisaṇa*, and that the description is not identical in both texts, *Pisāji-padaka* being located at the S. W. of *Tiraṇhupavata*, and *Sudisaṇa* at the south of the *Govadhanāhāra*. The two may after all be the same; but the difference in the name and description deserves to be noted, especially because a perfect agreement would naturally be expected. Further N. 3 brings in the *Śramaṇas* from *Dhanakāṣa*, who are not mentioned in connection with the donation which N. 2 records. It is therefore impossible to affirm that the beginning of N. 3 refers to the present donation; nor is it absolutely impossible that the king should have consented on the same day to a double donation, although it would, in that case, be difficult to understand why he should not have combined the mention of both." It has already been shown that there can be no connection between No. 3 and No. 2 as one records an official grant while the other records a non-official grant. Even the grant of the village of *Sudisaṇa* was an official grant as the recording of it in the archives of the state is implied in the words '*Sud.....na gāmasa ca Sudasanāna vinibadhakārehi anātā*' (1.14). The non-mention of the previous donation in a separate inscription is of course inexplicable under the circumstances.

49. "Chhākalepa or Chhāgalepa, a village or a town, a region or clan; has not yet been identified...." (EI, Vol. VIII, p. 90). Lüders, *List*, Nos. 214, 477, 547, 626 and 937, make a place name more probable. On the analogy of *Pārvaṭīya*, *Chākalepaka* is more probable.

50. EI, Vol. VIII, p. 79.



*pradakṣiṇa* order—Bharukacha, Daśapura, Govardhana, and Sopāraga. As Ujjain which was for some time the Śaka capital was included in Nahapāna's kingdom, the choice is between Mandasor near Ujjain and Daśapura in Malwa.

The places mentioned in the Junnar inscriptions which from the context of the inscriptions would seem to have been near the caves are Puvānadagāma, Koṇācika Vaḍālikā, the village of Mahāveja, the village of Seuraka. Kapicita would seem to be the name of the locality in which the cave containing the Junnar inscription No. 15 is situated.<sup>51</sup> Mānamukaḍa is the Mānmōḍi hill.

As regards Māmāḍa and Māmālāhāra<sup>52</sup> mentioned in Kārlā inscription Burgess remarks: "The name Māmāla is evidently the ancient form of the modern Māval (Māul) : the change of medial *ma* to *va* is common in Marāthi; Māval being still the name of the tract along the Sāhyādri or Ghāt range, fully corresponds with the position of the ancient Māmāla. We have thus another proof that the lapse of two thousand years has not changed much the geographical names of Western India and its territorial divisions."<sup>53</sup> Vāluraka mentioned as village in Māmālāhāra designates, according to Burgess and Senart, the modern village of Kārlā a few miles from the caves. It is probable that Vihāragaan which the caves overlook designates Vāluraka.

The places mentioned in the eastern inscriptions are however difficult of identification. Velagiri mentioned in the Jagayyapēṭa inscriptions would designate the modern village of Jagayyapēṭa, probably deriving its name from the hill on which the ruins of *Stūpa* complex stand. Toḍatūra of the same inscriptions was situated in the Kammākaraṭha. Mahākamḍurūra would seem to have been outside Kammākaraṭha as unlike Toḍatūra it is not stated to be in the Kammākaraṭha.<sup>54</sup> The places mentioned at Amarāvati are Hiralūra, Kevurura, Kudūra, Turuḷūra,<sup>55</sup> Devaparavana, Mahava(i)-nasa(e)la, Mahemkhānāja, Narasa(se)la, Maṁdara and Rājagiri. The last mentioned would seem to be identical with Rāyasela; Virapura of the same inscriptions may be the Viripara of the Mayidavōlu

51. ASWI, Vol. IV, pp. 30ff.

52. EI, Vol. VII, No. 19.

53. ASWI, Vol. IV, p. 113, n. 4.

54. The situation Kammākaraṭha has been discussed in the chapter on the Ikṣvākus.

55. ASSI, Vol. I, Pl. LVII, No. 17 and EI, Vol. XV, p. 274, No. 56. What is read as Turughura in this case is Turuḷūra.



plates. As Chadaka is mentioned twice at Amarāvati, and as Chadapavata is mentioned once in a Nāgārjunikoṇḍa inscription, they must not be far away from Amarāvati and Nāgārjunikoṇḍa. A feature to be noted is the *ura* and *sela* ending in names. Amongst divisions may be mentioned Tompuki (?) district, Caratha and Aya-Sakasathi<sup>56</sup> in which Suvarṇamukha was.

### *Military Arrangements*

An Amarāvati inscription of the third century B.C., speaks of a *Senāgopa* Mudukutala. In later times *Mahāsenāpatis* would sometimes seem to have been in charge of armies. The traditional four-fold division of the army mentioned in the Hāthīgumphā inscription of Khāravela, obtained in the Sātavāhana dominions. An Amarāvati rail pillar<sup>57</sup> shows vividly the art of war and military organization of these times. Cities were well defended with high walls, ramparts and gates. Walls and gateways were often built of brick and mortar and the gateways were surmounted by *toranas* as at Sāñci. In battle the foot soldiers armed with round shields, and short swords, with a band round their abdomen intended to protect them from the enemy's spears, led the army. The infantry was flanked by the cavalry and elephants and the rear was brought up by bowmen. Soldiers used sometimes long spears. The battle-axe is little different from that used in mediæval and modern times. Mallets also were used. While the cavalymen and elephant drivers have turbans, the foot-soldiers have no turban. Does this indicate a higher status enjoyed by the cavalymen and elephantmen?

## II. ECONOMIC CONDITIONS

### *Foreign Trade: Seaports: Eastern Ports*

The eastern and western ports in the Sātavāhana empire were throbbing with trade, though the former were not either as many or as important as the latter. To take the eastern Deccan first, Ptolemy notes that Kantakossyla (Kaṇṭakasela of epigraphic records),<sup>58</sup> Koddūra (modern Gūḍūr in the Bandar taluq of the Kṛṣṇā district), and Allosygne were ports in the Maisōlia region which, according to the author of the *Periplus*, 'stretched a great way along

56. Lüders, *List*, No. 1339.

Lüders looks upon it as the name of a committee.

57. ASSI, Vol. I, Pl. XI, fig. 1.

58. Lüders, *List*, No. 1303, and EI, Vol. XX, Nāgārjunikoṇḍa Inscriptions, F.



the coast before the inland country'.<sup>59</sup> North of Allosygne was Apheterion, the starting-point of ships bound for Golden Chryse, i.e., Farther India, the Malay Peninsula and the Archipelago. A stūpa pillar fragment bearing an inscription of the time of Siri-Yāña Sātakaṇi was found at Chinna Ganjam (Repalle taluq, Guntur district) near the sea-shore. A fragment of a stūpa pillar was also found at Kollitippa a few miles to the north of Chinna Ganjam. In the vicinity of Chinna Ganjam, Rea found the remains of three stūpas. As Jouveau-Dubreuil has pointed out, an inscription dated Śaka 1166 mentions Mōṭupalle as a port,<sup>60</sup> and Mōṭupalle is only three miles to the north-east of Chinna Ganjam. It is therefore highly probable that Mōṭupalle or its vicinity contained a port or ports<sup>61</sup> through which a part of the trade of the Maisōlia region flowed. And the Maisōlia region was also located between two great navigable rivers. Lower down the Maisōlia region also, there would seem to have been ports though their names have not been preserved. Coins bearing the device of ship with masts and the legends, 'sāmi Pu (lūmā) visa' and coins with *śimha* device bearings the legends, 'sāmisa s(i)r(i)' have been picked up on the Coromandel Coast between Madras and Cuddalore.<sup>62</sup> Rapson remarks: "The maritime traffic to which the type 'a Ship,' whether on Andhra, Pallava or Kurumbar coins, bears witness, is also attested by the large numbers of Roman coins which are found on the Coromandel Coast". Regarding the migration of the Hindu colonists to the Far East in the first century of the Christian era and later, Prof. Nilakanta Sastri remarks "...it seems.... probable that the movement towards the East was the work of the entire coastal tract on the eastern coast of the modern Presidency of Madras, and that the Āndhra Country in general, and the Kingdom of Vēṅgī with it, had a good share in this movement."<sup>63</sup> Krom re-

59. *The Periplus of the Erythraean Sea*, ed. Schoff, Sec. 62.

60. 600 of AER 1909. *Bulletin of the School of Oriental Studies*, Vol. VI, Part 2, pp. 389 ff.

61. The inscription mentions the remission of taxes on articles of export and import at the harbour of Mōṭupalle alias Bisuyyakonḍapattāna. Nos. 601 and 602 mention a concession given to merchants at sea.

62. Regarding the coin G. P. 3, Pl. CIC, *Andhras and Western Kṣātrapas* etc., Rapson reads '— (—) Pu (—)'. Says he (p. 24): "The restoration *ju* seems possible, but by no means certain." The two obliterated letters before *pu* are *sa* and *ma*. After *ju* there are traces of *ma*. We have then 'sami-Pu<sup>ju</sup>(ma).....'. Regarding G. P. 2, Pl. V. Rapson reads sara[—] (X) Samisa. The more plausible way of reading the legends is Samisa Siri(—).

63. *Telugu Academy Silver Jubilee Volume (English Sec.)* p. 11.



marks: "We understand from Vogel's study, that the history of the Pallava princes first attains prominence at a time which must be considerably later than the first setting out of the Hindus towards the east; direct connection between the data here and those from the other side is not thus to be expected." Again: "What we know of the history the Pallavas concerns the later fortunes of a land which must have served as the starting-point for the trade voyages of the Hindus towards the East; they do not relate to that period when such expeditions had their beginning. We are thus at a time much earlier than Śivaskandavarman, and it is wholly uncertain if the dynasty or the kingdom of the Pallavas in general can be taken to a time earlier than the fourth century; and none can guarantee that the Pallava script was begun by the Pallavas or during their rule and had not received earlier the characteristic traits which distinguish it from other scripts. . . . We must leave open the possibility that the 'Pallava' script was brought to foreign lands not from the Pallava kingdom itself but from a kingdom which preceded it in the same locality."<sup>64</sup>

#### *Western Ports*

According to the author of the *Periplus Barygaza*, the Bharukacha of a Junnar inscription<sup>65</sup> and modern Broach, and at his time a Śaka port, was the northern-most port in the Dachinabades.<sup>66</sup> Its imports and exports so graphically described by him are: Italian, Laodécian and Arabian wine, copper, tin, lead, coral, topaz, fine and rough cloth, storax, sweet clover, flint, glass, realgar, antimony; gold and silver coin, "on which there is a profit when exchanged for the money of the country," and small quantities of ointments.<sup>67</sup> For the use of the Śaka Satraps were brought very costly vessels of silver, fine wines, beautiful maidens of the harem, thin clothing of the finest weaves, and the choicest ointments. The exports were spikenard, costus, bdellium, ivory, agate, cornelian, lycium, silk cloth, mallow cloth, long pepper; and "such other things as are brought from the various market-towns." He adds: "Those bound for this market-town from Egypt make the voyage favourably about the month of July, that is Epiphi." The inland commer-

64. *Ibid.*, pp. 10-11.

65. No. 19, ASWI, Vol. IV. It records the foundation of a two-celled cave by the brothers Budhamita and Buddharakhita (Buddhistā) of the Lachkudiyas, and sons of Asasama (Aśvaśarman), the Bharukachas.

66. *Op. cit.*, sec. 51.

67. *Op. cit.*, sec. 49.

cial entrepôts from which streams of trade flowed to Barygaza are Ozene, Paethan and Tagara. To quote the author of the *Periplus*: "There are brought down to Barygaza from these places by waggons and through great tracts without roads, from Paethana carnelian in great quantity and, from Tagara much common cloth, all kinds of muslins and mallow cloth, and other merchandise brought there locally from the regions along the sea-coast."<sup>68</sup> Tagara has been identified by Dr. Fleet with modern Têr or Thair.<sup>69</sup> The question arises, why

68. *Op. cit.*, sec. 51.

69. JRAS, 1901, pp. 537 ff.

Bhagwanlal Indraji identified Tagara with modern Junnar, IA, Vol. XIII, p. 366. Fleet has identified it with Têr on the following grounds: Têr or Thair represents a variation of Tagara which is mentioned under that name in two Śilāhāra records (EI., Vol. III, pp. 267 and 273, ll. 43-44, and CTI, pp. 102-103, ll. 26-27); the author of the *Periplus* says that Tagara is nine days' journey from Paithān. As Paithān is twenty days' journey from Broach, and Têr is half as distant from Paithān as Paithān is from Broach, there can be no objection to the identification; modern Têr is as big a town as Paithān.

Fleet continues (p. 548): "A study of the maps has shown me the former existence of an early trading route, of which well-marked traces still remain, from the east coast through Golconda or Haidarābād, Têr and Paithān, to Broach..... There were two starting-points. One was Masulipatnam, on the coast, in the northern part of the Kistna district; and the road from this place took, not only the local traffic from the coast districts, on the north of the Kṛṣṇā but also the sea-borne traffic from the far east. The other starting point was probably Vinukonda, inland, in the southern part of the same district, which would serve admirably as a collecting centre for the local products of the sea-side country on the south of Kṛṣṇā. The roads from these two places joined each other at a point about twenty-six miles towards the east-by-south from Haidarābād, or perhaps at a point about twenty-three miles further in the same direction. And from that point the single road ran in the most natural manner, through easy country *viz* Haidarābād, Kalyāni, Têr, Paithān and Daulatābād, to 'Chandore' and Mārkiṇḍa in the west of the Nāsik district. And only there, in the Western Ghats ....., commenced the real difficulties of the journey....."

According to the author of the *Periplus* most of the seaport towns, especially Barygaza, were connected with inland market-towns like Paethana, and Tagara by great tracts without roads; and waggons drawn by bullocks could do only twenty miles a day. This might have been the case. But the difficult nature of the country described has to be taken into account. Nāsik official records speak of roads. We have the benefactions of the natives of Nāsik at Barhut of Vaijayanti at Kārlā, of Bharukecha and Kalyān at Junnar, of Sopāra at Nānēghāt and Kārlā. Uṣavadāta's constant and wide pilgrimages in the north-western parts are well-known. It is therefore



should goods from Tagara and Paethan be sent to a distant port like Barygaza, in preference to the ports of Kalyāṇ and Sopāra which were less distant. Was it because as the author of the *Periplus* himself says the Śakas had closed the port (Sātavāhana port) of Kalyāṇ? According to the author of the *Periplus* again from Ozene were brought to Barygaza all things needed for foreign trade,—agate, cornelian, Indian muslins, mallow cloth, and much ordinary cloth.

Below Barygaza stood the Sātavāhana port of Sopāra, the Soupāra of Ptolemy, the Sūpara of the *Periplus*, the Sopāraka or Sopārāga of epigraphic records and modern Sopāra, a few miles to the north of Bombay. Of the two Kaṇhēri records which mention the place, one mentions a jeweller and the other a merchant from Sopāra. The Sāgarapaloganas (?) of a Kaṇhēri inscription<sup>70</sup> are probably the sea-faring traders at Kalyāṇ or Sopāra.

Sopāra would seem to have been a port of great antiquity. It is mentioned as Supārapattana in the *Mahāvamsa*.<sup>71</sup> The early Buddhist story of Pūrṇamaitra speaks of Sopāraka as a great seaport and the residence of a king Pūrṇa, a very prosperous merchant of the city, who had made several successful voyages in the great ocean. The Buddha is said to have visited the town and preached his law to two Nāga kings there. Pūrṇamaitra Yaṇīputra built a *vihāra* to the Buddha.<sup>72</sup> There are at Sopāra even to-day the remains of Buddhist *Stūpa*.<sup>73</sup> Jaina literature and the *Rāmāyaṇa* also mention Sopāra.<sup>74</sup>

The greatest port in Sātavāhana western Deccan was Kalyāṇ, on the eastern shore of the Bombay harbour, the Kaliāṇa of inscriptions and the Calliene of the *Periplus*.<sup>75</sup> Of the two Junnar inscriptions mentioning Kalyāṇ, one records gifts by a trader and the other gifts by a goldsmith, from Kalyāṇ. Of the seven inscriptions at

probable that the less mountainous country was covered with roads whilst in the mountainous regions only great tracts without roads were found possible.

70. ASWI, Vol. V, No. 23.

71. VI, 1. 46. The *Mahāvamsa* is not older than the fifth century A.D. But it embodies earlier tradition.

72. IA, Vol. XI, pp. 293-94.

73. *Antiquities of Sopāra*, by Bhagwanlal Indraji, pp. 4 ff.

74. *Ibid.*

75. The various forms in inscriptions are Kaliāṇa, Junnar Nos. 11 and 13, ASWI, Vol. IV; Kālyāṇa, Kaṇhēri No. 15; Kāliāṇa, Kaṇhēri No. 5; Kaliāṇa, Kaṇhēri No. 18; Kāliyaṇa, Kaṇhēri No. 25; ASWI, Vol. V. These are Prākṛtic variations of Kalyāṇa meaning 'blest'.



Kaṇhēri mentioning the port, four record gifts by merchants or their sons, and two record gifts by artisans (goldsmith and blacksmith). It is clear that Kalyāṇ was a prosperous trading and industrial centre. This is also known from the fact that the Śakas captured it with a view to destroy the resources of their enemies, the Sātavāhanas. Of the three dated inscriptions at Kaṇhēri two are dated in regnal years of Mādhariṣṭa Sakasena and one in the regnal years of Siri-Yāña Sātakaṇi (after 160 A.D.). Could we infer that as the port was closed by the Śakas in the closing years of the first century A.D. it was not functioning as a port when Ptolemy wrote, and that it regained its old position in the reigns of Mādhariṣṭa Sakasena and Siri-Yāña? As late as the sixth century A.D. Cosmas Indicopleustes found it one of the five chief marts of western India and the capital of the powerful Cālukya kings with a trade in brass, blackwood logs, and articles of clothing.

The other ports mentioned by the author of the *Periplus* and Ptolemy and identified with places in the Sātavāhana western Deccan are: Mandagora (Mandaragiri) identified with Bāṅkot at the mouth of the Sāvitrī river, and now a fishing village of no importance; Palaepatmae (Ptolemy's Balipatna) probably modern Dābhol; Melizagara (Malayagiri) placed by McCrindle and Müller at the modern Jaigarh, formerly a port of importance but now little more than a fishing village, and by Schoff at the modern Rājpur near which the Kuḍā caves are situated; Simylla (the Symulla of Ptolemy, the Chimulo of Yuan Chwang and the Cemula of two Kaṇhēri inscriptions),<sup>76</sup> certainly modern Chāul about twenty-five miles south of the Bombay harbour; Hippokura,<sup>77</sup> which Campbell would identify with Ghoregaon in Kolāba; and Byzantion identified with Vijayadurga the south entrance of the Vāghotan river.<sup>78</sup>

#### *Market-towns in the interior: Western Deccan*

The market-towns in the interior besides Paithān and Tagara were Junnar,<sup>79</sup> Karahākaṭa,<sup>80</sup> Nāsik,<sup>81</sup> Govardhana,<sup>82</sup> and Vejayantī.<sup>83</sup>

76. Lüders, *List*, Nos. 996 and 1033.

77. Hippokura is not mentioned in the *Periplus*. It is however different from the capital of Balcoṅkuros mentioned by Ptolemy. The latter is an inland town.

78. IA, Vol. XIII, p. 327.

79, 80, 81, 82 & 83. The inscriptions at Junnar refer to a town near the caves, and Junnar is situated in a pass in the Western Ghāts, which is on



*Eastern Deccan*

The market towns in the eastern Deccan would seem to have been not as many or as important as those in the western Deccan. Even as early as the third or the second century B.C., Dhaññakaṭaka was a market-town. In some Amarāvati inscriptions Kevurūra, Vijayapura and Nārasala (sela?) are mentioned as the residence of merchants. Lüders, No. 1261 mentions a *seṭhipamukha* and a member of a guild of merchants from Cadaka.<sup>84</sup>

*Merchants*

Merchants are generally all called *vaṇija* or *negama*.<sup>85</sup> A member of a guild of merchants is known as *nigama*; the alderman of the guild is called *seṭhin* (Sans. *śreṣṭhin*). *Sathavāha* (Sans. *Sārthavāha*) means 'caravan trader'. The wife of a *vaṇija* is called *vaṇiṇī*, and the wife of a *sathavāha*, a *sātakavāhinī*.<sup>86</sup>

the line of communication through the Nāneghāt pass to the ports in the west. Moreover in the Junnar caves a number of *seṇis* or guilds are mentioned. The traveller's rest house at Nāneghāt shows undoubtedly that much trade flowed through it. A Sopārāga executed a cistern at Nāneghāt hill (Lüders, *List*, No. 1119) called the Satagara mountain in another inscription. ((JEBRAS, Vol. XV, pp. 313 ff). (80) Modern Karāḍh 70 miles from Mahād. It is mentioned as a *nigama* in a Barhut inscription (Cunningham, *Stūpa of Barhut*, p. 131, No. 16); it is mentioned also in a Kuḍā inscription as the residence of an ironmonger (ASWI, Vol. IV, p. 87, No. 18). (81) A Bēḍṣā inscription speaks of a *seṭhi* from Nāsik (ASWI, Vol. IV, p. 89 No. 1). (82) An inscription of Uṣavadāta mentions a number of guilds, and the guild-hall (*nigamasabhā*) at Govadhana (Nāsik No. 12, EI, Vol. VIII). (83) *Vide supra*.

84. The inscription (No. 1261) runs as follows: "*Cadakicasa seṭhipamukhasa (bha)-daniga(ma)sa sūci dāna*." Lüders translates it as follows: "the gift of a rail bar by the pious town Chadakica." On the analogy of Junnar No. 4 (ASWI, Vol. IV) where Virasenaka is a personal name and *dhammanigama* has therefore to be interpreted as 'the member of Buddhist guild of merchants' as pointed out by Senart, *bhadanigama* has to be interpreted as 'members of a Buddhist guild merchant.' *Chadakicasa* would then mean 'native of Chadaka' and *seṭhipamukhasa* prominent among the *seṭhis*. Instances of the omission of the personal name in votive inscriptions are not wanting.

85. In Lüders, *List*, No. 987, both *vaṇijaka* and *negama* are used in such a way as to show that they had identical meaning.

86. *Ibid.*, No. 30.

In our epigraphs merchants bear the title of *gahapati*, *gahata* (Sans. *grhastā*) being a title applied to Brahmans who had passed the pupil or the *Brahmacarya* stage.<sup>87</sup> According to Senart the use of *gahapati* (Sans. *grhapati*) in Nāsik No. 6 "favours the opinion I have formerly stated, and which I must maintain against the doubts that have been raised by a learned opponent (Fick, *Sociale Gliederung zu Buddha's Zeit*, p. 164), viz. that *grihapati* is, in the Buddhist language, specially restricted to people of various castes, who are included in the large class of Vaiśyas." In the *Saptaśatakam* we have references to the philandering of the *gahapati* with a girl of the *hālaka* class;<sup>88</sup> a Śailārwaḍi inscription mentions a *hālakiya* (cultivator) *kuṭubika* *Uṣabaṇaka* whose son is called *gahapati*.<sup>89</sup> In Kanḥēri No. 15 and Nāsik No. 6, the wives of *negamas* are called *kuṭumbinīs*. Therefore *kuṭumbika* and *gahapati* are identical titles applied to persons of the cultivator class also. In Nāsik Nos. 11 and 13, the wife of Rṣabhadatta styles herself *kuṭumbinī*.<sup>90</sup> Does this show that the word also meant wife, or does it show that the Kṣatriyas also styled themselves as *kuṭubin* and *kuṭubinī*?<sup>91</sup> Later on *kuṭumbin* came to mean 'cultivator.' A point against Senart's conclusion is that in the Amāravatī inscriptions many a *gahapati* and merchant is mentioned, yet we have only one instance of the father of a *vaṇija* bearing the title of *gahapati*, but even here the latter is not styled a *vaṇija*. In the western cave inscriptions too, not all the merchants bear the title of *gahapati*.

### Coins and Trade

If the state of trade, internal and external, can be judged by the coinage i.e., by the variety and number of coins used or issued, it would appear that western Deccan throbbed most with trade and industry during the period of the early Śātavāhanas (third and second centuries B.C.), and during the first period of Kṣatrapa occupation (first century). The Nāneghāt inscription of queen Nāyanikā describes the *dakṣiṇas* given on the occasion of the various sacrifices performed by the queen and her husband Sīri-Sātakaṇi I. They are 1700 cows and 10 elephants, 11000 cows, 1000 horses, 17

87. *Ibid.*, 1091.

88. II, 7, vi, 100.

89. CTI, No. 1, p. 38.

90. ASWI, Vol. V, Kanḥēri Inscriptions, EI, Vol. VIII, Nāsik Cave Inscriptions.

91. Does it indicate that she was a laic?



silver pots and 14000 *kārṣāpaṇas*, one horse chariot, 30002 cows, silver ornaments and dresses, 1100 cows on three occasions, 1000 cows on four occasions, 40001 *kārṣāpaṇas* on three occasions, 12 golden.....?, and 14000(?) *kārṣāpaṇas* etc.<sup>92</sup> As for the first period of Kṣatrapa occupation, do we not possess a hoard of Nahapāna's silver coins? Does not Uṣavadāta endow large sums of money, viz., 70,000 *kārṣāpaṇas* and 3000 *kārṣāpaṇas*? The vast trade of the period is also indicated by the other charities of Uṣavadāta.<sup>93</sup> Some may be inclined to look upon them as the results of oppressive taxation or successful wars.

We have not a single Sātavāhana coin of the period from the first century B.C. to the reign of Gotamīputa Sirī-Sātakaṇi (end of the first century A.D.). Even the latter only restruck the coins of Nahapāna unless it be that some copper coins attributed by Rapson doubtfully to him, were struck by him. Even among the coins of the later Sātavāhanas from western India, we have more coins from the Chanda district (Central Provinces), than from Mahārāṣṭra, and Aparānta.

Eastern Deccan where lead coinage predominates over copper and where not even a single silver coin has been picked up,<sup>94</sup> would seem to have entered upon an epoch of great commercial and industrial activity during the reign of Puṣumāvi II, an activity which reached its culminating point in the reign of Sirī-Yaṇa. Puṣumāvi issued  $\frac{1}{16}$ ;  $\frac{1}{4}$ ;  $\frac{3}{8}$ ;  $\frac{1}{2}$ ;  $\frac{5}{8}$ ;  $\frac{3}{4}$ ;  $\frac{7}{8}$ ; 1, *kārṣāpaṇas*.<sup>95</sup> The reign of Sirī-Yaṇa not only saw the issue of a large number of coins which an empire from sea to sea demanded, but a correspondingly larger issue in the *Āndhradeśa* than in the western Deccan. In addition to coins of the denominations already mentioned  $1\frac{1}{8}$ , and

92. Rapson has pointed out that the *kārṣāpaṇas* of this inscription, as well as those of Kaṇhēri No. 15 (ASWI, Vol. V) and Nāsik inscriptions of Uṣavadāta, are silver *kārṣāpaṇas*. CIC, *Andhras and Western Kṣatrapas*, etc., clxxxiii, n. 1. The ratio was 35 *kārṣāpaṇas* to one *Suvarṇa*.

93. Nāsik Nos. 10, 12 and 14a, EI, Vol. VIII.

94. The Allūru inscription which is a composite record of gifts, mentions an investment of 1000 *kārṣāpaṇas* as permanent endowment. As this is mentioned along with a gift of 53, 32, and 24 *nivartanas* of land and 500 cows, 64 bullock carts, some Greek lamps and a tank, it is all but certain that only silver *kārṣāpaṇas* are meant. It must be noted that this is the only inscription where a *kārṣāpaṇa* is called *purāṇa* or old coin.

95.  $1/16$  is more probable than  $1/12$ , as the other denominations follow the division into 16, and as an inscription at Nāgārjunikoṇḍa mentions *diṇāri-māṣakas*. *Māṣaka* is the weight five *ratis* and 16 *māṣakas*=1 *kārṣa*.



1¾, *kārṣāpaṇas* were issued, an indication of increased trade.<sup>96</sup> Māḍharīputa Sakasena's and Caḍa Sāti's reigns did not witness such varied and large issues. The large lead and potin coins from Kolhāpur, also attest a busy trade in the south-western part of the empire which was left under feudatories.

### Industrial and Commercial Organization

The inscriptions introduce us to various classes of workers—*dhamṇikas* (corn-dealers), *mālākāras* (florists), *kolīkas* (weavers), *tilapiṣakas* (oilpressers), *odayantrikas* (fabricators of hydraulic engines), *kāsākāras* (braziers), *tesakāras* (polishers), *kamāras* (iron-workers), *lohavāṇīyas* (iron-mongers), *kularikas* (potters?),<sup>97</sup> *avesaṇis* (artisans), and *lekhakas* (writers) some of whom were in the service of kings and *Mahābhajas*, *Caṁmakāras* (leather-workers), *gadhikas* (perfumers), *suvaṇakāras* (goldsmiths), *maṇīkāras* (jewellers), *mīṭhikas* (stonepolishers), *selavaḍhakins* (stonemasons), and *vaḍhakis* (carpenters). Workers connected with buildings are *nāyakamisas*, *kaḍhicakas*,<sup>98</sup> and *mahākaṭakas*. Among these workers only *gadhikas*, *kammakāras*, *avesaṇis* and *lekhakas*, are mentioned in epigraphs from the eastern Deccan.

Most of these craftsmen were as well-to-do as the craftsmen of the Middle Ages. Their artistic taste was something unsurpassed.<sup>99</sup> It is to their munificence that we owe some of the Buddhist monuments of our period.<sup>100</sup>

96. It is here necessary to bear in mind the remark of Rapson that: ".... it is important to insist on the fact that any supposed uniformity in the weight-standards of the ancient coins of India appears on examination to be quite illusory. It is impossible to read the various passages quoted from Sanskrit authors in the *Vācaspatya Dictionary*, s.v. 'karṣa,' without realising that the diversity of weights may have been very considerable. This diversity seems certainly also to be proved by the actual specimens, many of which cannot, in the present state of our knowledge, be satisfactorily assigned to any particular denomination." (*op. cit.*, clxxxii).

97. "For *kularika* at least I see nothing better than Bühler's conjecture, taking it to be, *kulāla* = 'a potter'." Senart, *EL*, Vol. VIII, p. 89.

98. According to Bühler, *kaḍhicaka* may be the Gujerati *kaḍhiyo* = brick-layer.

99. A *gadhika* has lavished all his art on an Amarāvati pillar (TSW, 1868 Pl. LXXXIX).

100. Mugudāsa, a fisherman (*dāsa*), excavates a cave at Nāsik (Nāsik Nos. 8 and 9, *EL*, Vol. VIII). As the donation of one cave is mentioned in two epigraphs Senart thinks that the word *leṇa* in No. 9, points no more to the verandah but "to the cell which the same donor Mugudāsa, must have



Some and perhaps most of the crafts and trades mentioned above were organized into guilds. We hear of a *Dhanñīkaseṇi*, a *Kāsākāraseṇi*, and a *Tesakāraseṇi* in Junnar inscriptions; *Kolīkani-kāyaseṇis* at Govardhana; of a *Kularīkaseṇi*, a *Tilapiṣakaseṇi*, and an *Odayantrīkaseṇi* we hear in an inscription from Nāsik. Each guild had an alderman called *seṭhin* (*śreṣṭhin*).<sup>101</sup> Guilds had their office in the town-hall or *nigamasabhā*. Uṣavadāta's investment in guilds were read (*srāvita*), and registered in the *nigamasabhā*.<sup>102</sup> Permanent endowments,<sup>103</sup> especially in favour of religious institutions were sometimes invested in fields, and sometimes in these guilds. Since Uṣavadāta invests some of his religious charities in guilds, does it mean that the guilds were looked upon as very stable organizations, as stable, if not more so than the government?

In India the rate of interest is stated monthly.<sup>104</sup> Some of our western cave inscriptions show conformity to this method. A Junnar inscription mentions investment of money in two guilds at the rate of *paṇnaduka māsa* in one guild and at the rate of *paṇ māsa* in the other. Uṣavadāta invested two thousand *kārṣāpaṇas* in one weaver's guild at Govardhana, at the rate of *pratika* per cent (12% per annum), and 1000 *kārṣāpaṇas* in another weaver's guild at the same place at  $\frac{3}{4}$  *pratika* per cent (9%). But the normal rate of interest would seem to have been 12 per cent per annum.<sup>105</sup> Guilds were, like the goldsmiths of the Middle ages in Europe, bankers receiving deposits and lending out money.

### Land

In the Sātavāhana empire, as in India at all times, agriculture was the main industry. Western and eastern inscriptions record

added to his cave. This interpretation seems the more tempting as the second donation has for its object, to supply with clothes the *pavajita*, i.e., 'the monk residing in the cell.' But in our epigraphs there is not a single instance of the confusion between *leṣa* and *ovaraka*; and the money for clothes is to be applied to the monk or monks living in the cave. It is possible that while making another donation for monks, the previous donation was recapitulated.

101. Lüders translates *seṭhin* as 'banker'.

102. A Bhaṭṭiprōlu inscription mentions a *negama* (guild), and a number of persons, the members of the guilds. (EI, Vol. II, No. VIII d.)

103. *Akhayanivi*. We do not hear of permanent endowments in the *Amarāvatī*, *Jagayyapēṭa* and *Nāgārjunikoṇḍa* inscriptions. The *Allūru* inscription however mentions it.

104. *Manu*, VIII, v. 141.

105. Nāsik, No. 17, EI, Vol. VIII, Kaphēri No. 15, ASWI, Vol. V,

gifts of villages and fields (for cultivation and plantation of trees) to monastic institutions. The king had what in the Middle Ages was called the royal domain.<sup>106</sup> The king did not expropriate the lands of the subjects but bought them, even when whole villages were granted to monastic institutions.<sup>107</sup>

Sometimes the field was possessed by more than one person; the share of each person in the field was specified in fractions of a *paṇa*. A Kanḥēri inscription mentions the owner of an *ādhapaṇa-kheta*.<sup>108</sup>

Land was subject to more than one tax.<sup>109</sup> Salt was a royal monopoly.<sup>110</sup>

### III. RELIGION

#### *Buddhism in Eastern Deccan*

The *stūpas* at Allūru, Gummadidurru, Ghaṇṭasālā, Bhaṭṭiprōlu, Guḍivāḍa, and Gōli, and the Amarāvati sculptures and epigraphs give us in their own way the history of Buddhism in *Āndhradeśa* from the second century B.C. to the third century A.D. Much credence may not be placed in the story that the Buddha miraculously visited the *Āndhradeśa*.<sup>111</sup> As *Āndhradeśa* is not mentioned among the countries to which monks were sent by Tissa after the Third Council and as the Bhaṭṭiprōlu inscriptions show that even before 200 B.C. *Āndhradeśa* had become a stronghold of Buddhism, it is very probable that it embraced Buddhism long before the time of the Third Council and the reign of Asoka. It is also probable that Buddhism spread more quickly among the non-Aryan *Āndhra* tribes than in Aryan societies. A feature of Bhaṭṭiprōlu Buddhism is the worship of the relics of the Buddha (*sarira*) placed in crystal caskets which were in turn placed in stone caskets. The faithful in each village organised themselves into groups e.g. *Śihagoṭhī*, *Aya-Sakasagoṭhī* etc.<sup>112</sup>

The objects of worship at Amarāvati are the *stūpas*, small and big, the sacred tree with the empty throne, the footprints (*pāduka*) of the great teacher on a stool in front of the throne,<sup>113</sup> the *triśūla*

106. Nāsik, No. 5, Vol. VIII: *etha nagarasīme rājakaṁ kheta*.

107. Nāsik, No. 12.

108. ASWI, Vol. V, p. 79, No. 15.

109. EI, Vol. VII, Kārlā No. 14.

110. EI, Vol. VIII, Nāsik Nos. 3, 4, and 5.

111. Watters, *On Yuan-Chwang*, Vol. II, p. 209.

112. *Bodhagoṭhī*, Lüders, *List*, No. 234 and 351.

113. The footmarks of the Buddha have been objects of worship among



emblem,<sup>114</sup> the *Dharmacakka* on a pillar with an empty throne before it, relics of the Buddha and great teachers, *Sothikapatta*s (sans. *Svastikapatta*s),<sup>115</sup> the Buddha or Nāga Rājā with the snake hoods above his head, life size statues of the Buddha, and the Buddha preaching. These objects of worship are often found in the open and sometimes in the midst of a hall with *cailya* arches and rail pattern bands.<sup>116</sup> To these objects of worship offerings of cloth, flowers and liquids, brought in vessels of attractive shapes were made by the rich and the poor, young and old, men and women. Pilgrimages to Buddhist centres would seem to have been the order of the day. Men and women are represented in sculptures as being in ecstatic devotion. The common way of worshipping is kneeling before the object with joined hands. Sometimes it is falling flat on the ground.

The Nāga cult in Buddhism is also noteworthy. Serpents are represented as entwining *stūpas*. Nāgas and Nāga Rājās and their wives are represented as worshipping the *stūpa* and hearing the sermons of the master. Both at Amarāvati and Nāgārjunikoṇḍa, the Buddha is represented as seated on Nāgās with their hoods just above his head. As there is no halo behind these figures, and as Nāgas are sometimes represented on *stūpa* slabs, in the place of the Buddha preaching, as the figures under mention have turbans and

his followers from very early times. "And special representations of it supposed to have been left by the Buddha himself as that on Adam's Peak in Ceylon were objects of pilgrimage. And the legends that enumerate the thirty-two marks of personal beauty or superiority ascribed to the Buddha, specially mention two beautiful brilliant wheels (*cakra*) with a thousand rays on the soles of his feet." But though the essential feature in the representation of this footmark called *caraṇa-nyāsa* or *Śākya-caraṇa* is the *cakra* on the middle of the sole, there were almost always others also and in the eastern peninsula they have been multiplied largely. The *Saptaśatakam* speaks of the worship of the feet of the Buddha (g. 308).

114. Regarding the *triśūla* emblem and the pillar supporting it Burgess says (ASSI, Vol. I, p. 30): "The sides of the pillar supporting the *triśūla* are always represented as in flames, and, as Mr. Fergusson has remarked, this seems to be the counterpart of the Agni-līṅga of Śiva." An examination of the sculptures shows clearly that what is taken to represent flames, is only a representation of twisted cloth, much like that worn by men round their waist and hanging from the top of the pillar. In one of the sculptures (TSW, 1865 Pl. LVIII, No. 2) offerings of cloth to the tree is represented.

115. In the Bhaṭṭiprōlu *Stūpa* 24 silver coins arranged in the *Svastika* shape were found along with other relics. (Rea, *South Indian Buddhist Antiquities*, Pl. IV, p. 12).

116. ASSI, Vol. I, Pl. XXI, 2.



no upper cloth, it is probable that they are Nāga Rājas. One is tempted to identify them with Nāgārjuna, but the snake cult was so widely prevalent in these parts that such an interpretation must remain doubtful until fresh evidence turns up. As we shall see, any supposed connection between Nāgārjuna P'usa and the *Āndhradeśa* of the second century A.D., is open to doubt.

### *Western Deccan*

The earliest Buddhist remains from western Deccan come from Pitalkhorā and Kolhāpur. The former has yielded us a number of caves and epigraphs which palaeographically belong to the third century B.C., and which record the gifts of Buddhists from Paithān and other places. (The most prominent among the donors is a royal physician). The Kolhāpur *Stūpa* has yielded a stone box and relic casket on the square lid of which is cut in pure Maurya characters (earlier than the Pitalkhorā inscription), the inscription:

*Baṁhasa dānaṁ  
Dhamayutena kāritaṁ.*

In one of his former births the Buddha is said to have gone to Suppāra, in Aparānta or north Koṅkaṇ, at the request of Pūrṇa, the son of a slave girl, who had risen to be one of the chief merchants of Suppāra; then a Brahman and some widows got relics over which they built a *Stūpa*.

Bhagwanlal Indraji has excavated the remains of a *Stūpa* at Sopāra. According to the *Mahāvamsa* and a Nāgārjunikoṇḍa inscription, Aparānta was converted by a missionary Dhammarakhita, a Yavana sent by Tissa after the Third Council. Pitalkhorā and Kolhāpur show that Buddhism had made rapid strides in western Deccan even before the Third Council. Next in age to Pitalkhorā come Nāsik, Bhājā, and Bēḍṣā. The Kārlā *Caitya* cave belongs to the first century B.C. It is however the first and second centuries A.D. that constitute the glorious epoch of Buddhism in the western Deccan. Kings patronised various sects. Rival powers vied with each other in scooping *vihāras* or caves at Nāsik, and in making grants of villages, lands, and money to monks spending the *vassa* in such caves. *Mahābhōjas*, *Mahārāṭhis*, ministers, and minor officials, merchants, craftsmen and ladies of all rank and denominations, vied with one another in making donations to the order. Monks and nuns vied with laymen in donating caves, cisterns, *caityas*, *stūpa*-marbles and permanent endowments.<sup>117</sup> They readily joined with



laymen in such enterprises. No less than six monks and nuns joined hands with Yavanas and laymen from Vejayantī, Nāsik, etc., in constructing the Kārlā *Cetiyaghara*. Were these expenses met from the savings effected out of the cloth money and the *kuśaṇamūla* given to them? Did enterprising monks who were enjoined to beg for alms only, go about collecting money for such pious works? Whatever might have been the case, the possession of money by monks and nuns was evidence of relaxation of the rigid rules of the Order. The Buddhist monuments at Kuḍā, Mahāḍ, Kol, Bhājā, Bēḍsā, Kārlā, Junnar, Nāsik, and Kaṇhēri are such donations. A Kaṇhēri inscription mentions the construction of a *Cetiyaghara*, *upathāṇasālā* (hall of reception), three cells in the *Abālikāvihāra* at Kalyāṇ, a *Cetiyaghara* and thirteen cells at some *vihāra* at Patīthāṇa, a *kuṭi* (temple), and a *koḍhi* (hall) at Rājatalāka in Paithāṇapatha, and a *saghārāma* at the *vihāra* at Sadasevājū (?)<sup>118</sup>

#### *Sects: Buddhist Sects in western Deccan*

Our epigraphs introduce us to a number of sects. The Bhadāyaniyas were the most favoured at Nāsik and at Kaṇhēri. Dhammotariyas flourished at Sopāra and in the town near the Junnar caves. The Mahāsāṅghikas had their stronghold at Kārlā and its vicinity. Both Bhadāyaniya and Dhammotariya are subdivisions of the Theravāda school. In two Junnar inscriptions we have *Sidha-gaṇeṣu Aparājiteṣu* and *Apajiteṣu gaṇe*.<sup>119</sup> *Apajiteṣu* is evidently a mistake of the scribe or the engraver for *Aparājiteṣu*. *Siddhagana* denotes a holy assembly. Another Junnar inscription<sup>120</sup> mentions a *gaṇācārya*. As in our inscriptions teachers are generally mentioned with reference to sects,<sup>121</sup> *gaṇa* of the inscriptions under reference also refers to a school or sect. The Aparājita sect is not mentioned in the books.

It does not however mean that only one sect flourished at a place or in a group of caves. Caitikas flourished at Nāsik, and Uṣavādāta's inscriptions show that monks of different sects kept the *vassa* in the same cave. We know that Mahiśāsakas, Bahusutiyas, Aparamahāvinaseliyas and Ceylonese monks and nuns lived in the Nāgārjunikoṇḍa valley. A preacher of the Dhammotariya sect donates

118. Lüders, *List*, No. 988.

119. ASWI, Vol. IV, Nos. 25 and 20.

120. No. 17.

121. ASSI, Vol. I, No. 49, p. 105; ASWI, Vol. V, No. 4, pp. 75ff. ASR 1906-07, pp. 96 ff; Lüders, *List*, Nos. 1158 and 1171.



a pillar of the Kārlā *Cetiyaḡhara* which would seem to have been the property of the Mahāsāṃghikas.

Unlike Gotamīputa Siri-Satakaṇi and Puḷumāvi II, Uṣavadāta patronised all the sects. At Kārlā and Nāsik, the benefits of his donations are assigned to ascetics of every denomination or residence, who could be brought to take their abode in the caves at Kārlā and Nāsik, along with their resident hosts, during the *vassa*.<sup>122</sup> Another foreigner donates a *navagaḡha maṇḡapa* at Kārlā to the *Samḡha* as the special property of the Mahāsāṃghikas. Senart remarks that this grant seems "to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, 1.4"<sup>123</sup>. On the other hand Gotamīputa Siri-Sātaḡaṇi's donation at Kārlā is 'for the support of the sect of the Mahāsāṃghikas of the mendicant friars dwelling here in (*these*) caves of Valūṛaka....' Balasiri's cave at Nāsik was for the acceptance of the Bhadāyaniyas. The official grants of land or village recorded in Nāsik Nos. 3, 4, and 5, were in favour of the same sect.

### Eastern Deccan

The Amarāvati epigraphs mention some sects that flourished during the Sātavāhana period. The earliest among them would seem to be that of Caityavaṃda (Caityavada), or Cetika, or Ceti-kiya, which is mentioned in four epigraphs. This is the only sect mentioned both in eastern and western inscriptions. Since an Amarāvati epigraph speaks of Cetikas at Rājagiri, and as the commentary on the *Kathāvatthu* mentions Rājagirika as one of the Āndhaka sects, it is probable that this sect was an offshoot of the Cetika *nikāya*. Whilst the Pubbasela (mentioned in the Allūru inscription), and Avarasela schools, (Āndhaka schools), are known to the commentator on the *Kathāvatthu*, the Mahāvinasela (not to speak of its later offshoot Aparamahāvinasela) and Ayira-Utayipabbāha *nikāyas*<sup>124</sup>

122. *Eto mama leṇe vasatānaṃ cātudisasa bhikkhusaḡhesa mukhāhāro bhavisati*, Nāsik No. 10. *Samḡhasa cātudisasa ye imasmiṃ leṇe vasantānaṃ bhavisati civarika*, No. 12, EI, Vol. VIII.

123. *Māhāsāṃghiyānaṃ paṛigaḡo saḡhe cātudise dīna*, Kārlā No. 20, EI, Vol. VII, p. 71.

124. Utayipabbāha is perhaps Sans. *Uttara Prabhāsa*. Prabhāsa is the name of a place of pilgrimage in western Deccan. (Nāsik, No. 10, EI, Vol. VIII) Most of the schools that took their rise in the *Āndhradeśa*, derive their names from places, presumably places where the sects in question took their origin. 'Ayira' or 'aira' (Sans. *Ārya*) is at Allūru, Amarāvati, and Nāḡarjunikoṇḡa



are not so known. The latter group was therefore later than the commentary on the *Kathāvatthu*. But the epigraphs which mention them cannot, however, be ascribed to a period later than the second half of the second century A.D. The *Mahācaitya* at Amarāvati was dedicated to the Caitikas. As another but smaller *Stūpa* in the same place was dedicated to the Utayipabbhāhis they were perhaps an offshoot of the Caitikas. Rājagiri would also seem to have been a stronghold of the Caitikas. Each sect had its *Mahānavakammas* and *Navakammas*, monks some of whom were *sthaviras*, *mahāsthaviras* and *bhadantas*.<sup>125</sup>

### Monks and Nuns

Monks are called *bhikkhus*, *pavajitas*, *samaṇas*, and *pemḍa-pātikas*. Nuns are called *samaṇikās*, *pavajitikās*, and *bhikkhunīs*. It is no wonder that the flourishing Buddhist communities in western and eastern Deccan abounded in great teachers. In western Deccan, *mahāsthaviras*, *sthaviras*, *bhāṇakas*, and *tevijas* (sans. *Traividyas* = those who know the *Tripitaka*; also adopted by the Buddhists as an epithet of *arhats*)<sup>126</sup> trod the land, enlightening the faithful on the law of the master. In eastern Deccan, monks, nuns and laymen flocked to teachers versed in the *Vinaya* and *Dhamma* (*Dhammakathikas*) and had *bhāṇa* under them. Even nuns were teachers (*upajhiyā-*

a title prefixed to the *Saṅgha* in general. While in the western cave inscription 'aya', 'ayya', and 'ayira' (*ārya*) is a title prefixed to the names of Buddhist *arhats*, teachers, monks and nuns.

125. *Navakamma* is a religious building dedicated by some lay member to the *Saṅgha*. The superintendent of such work is *Navakammika*. The *Cullavagga* VI, 5 = *Vinayapiṭakam* supplies us with the following information. "If the buildings were for the *Bhikkhus*, then a *Bhikkhu*, if for the *Bhikkhunīs* then a *Bhikkhunī*, was appointed to superintend the works in order to ensure the buildings being in accordance with the rules of the Order as to size, form, and object of the various apartments." (ed. Oldenberg, Trans. SBE, Vol. XX, pp. 189 ff n.). But a *Nāgārjunikoṇḍa* epigraph states that a *Cetiya* was erected for the *theris* of Ceylon, in the *Nāgārjunikoṇḍa* valley, and yet the superintendents were not *theris*, but three monks, *theras* *Caṇḍā-mukha*, *Dhammanandi* and *Nāga*. The *Navakammikas* for the *Caitya* Cave at *Kaṇhēri* were the *theras*, *bhadantas*, *Acala*, *Gahala*, *Vijayaṇṭa*, *Bo(dhika)*, and *Dhammapāla*. Along with these *Navakammikas* is mentioned as *Uparakhita*, a monk, whose function, however, is not clear. As sometimes *ka* is used for *kha* the *Uparaka* of an Amarāvati inscription (Vol. XV, No. 33, p. 269) may be identical with *Uparakhita*. The *Kaṇhēri* inscription cited above mentions along with *Navakammikas* a *Samāpita*—a layman and the son of a merchant.

126. Rhys Davids, *Buddhist Sūttas*, p. 162.



*yini*), and had scores of female pupils (*atevasinī*) under them. Some monks and nuns were persons who had led the life of *gṛhasthas*. Monks and nuns were recruited from the lowest classes also.<sup>127</sup>

The monks spent the rainy season (kept their *vassa*) in the caves scooped out on prominent rocks or in monasteries built by the faithful.<sup>128</sup> The remaining part of the year was spent in religious tours. That is why most of the Buddhist monuments were erected in trade centres like Dhamṇakaṭaka, Kalyāṇ, Paithān and Nāsik, and at Kārlā, and Junnar which are situated in the passes leading from Koṇkaṇ to the Ghāts. The caves at Kaṇhēri, which is near the sea and the sea-port of Kalyāṇ, and Kudā, Mahāḍ, and Chiplun situated on creeks, show that monks and nuns travelled by sea also.

Monks and nuns lived in caves called *leṇas* (Sans. *layana*) or *viḥāras*. *Viḥāras* cut out of rock, open with a verandah; inside is a hall surrounded on three sides by rows of cells, each with a stone bench for the monks to sleep on. Structural *viḥāras* were also built on the same plan. Attached to the *viḥāra* or as parts of it are *bhojanamaṭapa* or *bhojanacatusālā* (refectory), *upathāṇasālā* (hall of reception), *saghārāma*,<sup>129</sup> *pāṇiyapoḍhīs*, and *sānapoḍhīs*. The *bhojanamaṭapa* at Junnar<sup>130</sup> is an open hall 19 feet wide by 14½ feet deep and 8 feet high, with a bench round the three inner walls; the *upathāṇasālā* at Kārlā is a hall 21 feet wide by 11 feet deep and seven feet high, and is the upper story of a *viḥāra* 24 feet wide by 22 feet deep and 7½ feet high, with ten cells four in the back and three on each side, but half of them in an unfinished state. The *viḥāra* hall is sometimes called *koḍhi*. *Thānaka* would also seem to be another name for *viḥāra*, as the cave in which the inscription containing the former word is incised bears a close resemblance to the small *viḥāra* at Bhājā. The Buddhist temples attached to *viḥāras* are called *Cetiyagharas* or *Selagharas*, or *Cetiyakoḍhis*. *Cetiyagharas* are of two main types, both *dāgoba* shrines. One is the flat-roofed *viḥāra*—like cave with a *dāgoba* shrine at the back and with cells on the sides or in front of the hall. The other is

127. ASSI, Vol. I, No. 36, p. 91.

128. In Kaṇhēri No. 18, ASWI, Vol. V the *vassa* is said to have been kept in summer.

129. Lüders translates *saghārāma* No. 988 as 'monastery'; but in the inscription (ASWI, Vol. V, No. 6, p. 77) it is spoken as part of a *viḥāra*. *Ārāma* means 'garden' and *saghārāma* means 'the garden around the monastery'.

130. ASWI, Vol. IV, p. 30.



vault-roofed, has horse-shoe shaped windows over the entrance and has an interior consisting of a nave and side aisles with a small circular *Stūpa* at the inner circular end, the object or centre of cult. To the former class belong those at Mahād, Kuḍā, and Junnar. In a *Cetiya* at Mahād the *dāgoba* is in half relief. At Kuḍā the abacus of the capital of the *Cetiya* just touches the roof and the cell has a stone bench or bed. At Junnar the *Cetiya* consists of a verandah with a flat roof forming the porch to the cave. Behind the arched nave of a *Cetiya* stands a *dāgoba* of the same style as at Bēdsā. The next step was to pierce the rock over the verandah with an arched window. The *dāgoba* shrines at Bhājā, Bēdsā, Kārlā, Nāsik, Koṇḍāne, and Kaṇhēri, some of them belonging to a period considerably anterior to the Christian era, are of the latter type. One on the Mānmōḍi hill (Junnar) is of this type. But those at Nāsik, Koṇḍāne, Bhājā, and Bēdsā, have no screen in front, though at Bēdsā the returns of the rock at each side of the façade of the *Cetiya* cave favour the idea that something in the front was intended. Burgess remarks: "Judging from the examples at Bēdsā Kārlē, and Kaṇheri, it seems as if the great windows in the original wooden structures from which these *Cetiya* caves were copied were always covered by a screen in front, which partially hid them while it protected them from the weather."<sup>131</sup>

### *Brahmanical Religion*

Brahmanism was also in a flourishing condition. Most of the Sātavāhana kings were followers of the Brahmanical religion. The third king of the line performed a number of Vedic sacrifices and named one of his sons Vedisiri.<sup>132</sup> In the *Saptaśatakam* an anthology of erotic verses attributed to Hāla, adoration is paid to Śiva.<sup>133</sup> Later Sātavāhanas were also followers of the Brahmanical religion. Gotamīputa Siri-Sātakapī was not the only supporter of the Brahmanism. He was not only learned in the traditional lore, but emulated epic heroes like Rāma, Keśava, Arjuna, Bhīmasena, and Purāṇic figures like Nābhāga, Nahuṣa, Janamejaya, Sagara, Yayāti, and Ambariṣa. Since Gotamī speaks of Kailāsa, were she and her son devotees of Śiva? Another king bears the name Yaña.

131. ASWI, Vol. IV, p. 39.

132. The minister to whom the daughter of prince Hakusiri was given would seem to have been a Buddhist, as he bears the name Arahalaya, and as his daughter excavates the only *Cetiya* at Nāsik, (Nāsik, No. 19, EI, Vol. VIII).

133. First and last verses.

Uṣavadāta's inscription<sup>134</sup> speaks of Carakas, a special category of ascetics at Ramatīrtha in Sopāraga, Suvarṇamukha, Govardhana and Pīṇḍitakāvaḍa. Uṣavadāta's inscriptions however, show that Brahmanism was more flourishing outside Sātavāhana dominions, viz., in Gujerat, Kathiawad, Rajaputana, and Ujjain; all his Brahmanical austerities are located in them.<sup>135</sup>

The Nāṇeghāt record begins with adoration to Dharma, Samkarṣaṇa, Vāsudeva, Indra, the Sun and the Moon, the guardians of the four quarters of the world viz., Vāsava, Kubera, Varuṇa and Yama. The *Saptaśatakam* mentions wooden images of Indra which were worshipped.<sup>136</sup> Worship of Kṛṣṇa is indicated by the names like Govardhana, Kṛṣṇa, and Gopāla. In the *Saptaśatakam* we find the Kṛṣṇa legends fully developed. Here Kṛṣṇa is called Madhumathana<sup>137</sup> and Dāmōdara. Gōpis and Yaśodā are also mentioned.<sup>138</sup> We also hear of the jealousy of shepherdesses against Rādhā.<sup>139</sup>

Names like Sivapālita, Sivakhadila, Sivadatta, Kumāra etc., point to a worship of Śiva, and Skanda. The *Saptaśatakam* furnishes us interesting data in this direction. In the opening and closing verses Paśupati and Gaurī are adored. Temples of Gaurī are mentioned in *gāthā* 172. Śiva is also called Paramatādhīpa (Prākṛt. *Paramahahivam*) in *gāthā* 440. *Kāpālinis* or ash covered and skull-bearing women ascetics are also mentioned.<sup>140</sup> Gaṇeśa is mentioned as Gaṇādhīpati.<sup>141</sup>

134. Nāśik, No. 12, EI, Vol. VIII.

135. According to the *Mahābhārata*, a forest near Sopāra was in times of yore, the scene of austerities and sacrifices performed by kings. It also contained the holy shrines of Vasu, of the Marutganas, of Aśvini, Vaivasvat, Aditya, Kubera, Indra, Viṣṇu, etc. (*Vanaparvan*, Chapter CXVIII).

136. Saccam ca kaṭṭhamāo  
Suraṇaho, jena halladhūte |  
Hatthehi kamaladalako  
Malehi cikko na pallavio ||

Weber, *Das Saptacatakam des Hāla*, p. 470, g. 864.

137. Op. cit., p. 323, g. 657.

138. Ajja vi vālo Dāmo-  
aro tti ia jaṃpe jasoae |  
Kaṇhamuhapesiaccham  
ṇihuaṃ hasiam Vaavaḥūhīm || g. 112.

139. Weber, op. cit., p. 31, g. 89.

140. *Gāthā*, 408.

141. *Gāthās* 403, 372.



Names like Vinhupālita, Venhu, and Lachinikā point in the same way to the worship of Viṣṇu. In the *Saptaśatakam*, Hari or Trīvikrama is said to be superior to other gods. Birth of Lakshmī from the ocean of milk is also mentioned.<sup>142</sup>

In conclusion it may be noted that one of the interesting religious data supplied by *Saptaśatakam* is the *vrata* of fire and water.<sup>143</sup>

142. Gāthās 411 and 388 respectively.

143. Gāthā, 185.

## CHAPTER VII

### THE IKṢVĀKUS—THIRD CENTURY A.D.

#### *The Purāṇic label for the Ikṣvāku kings*

The Ikṣvākus of the Nāgārjunikoṇḍa and Jaggayyapēṭa records are none other than the Purāṇic Śrīpārvatiyas<sup>1</sup> i.e., the dynasty whose capital or home or kingdom lay in the Śrīpārvata region,<sup>2</sup> also called Āndhras<sup>3</sup> of the lineage of the servants (*bhṛtyāḥ*) of the 'Āndhra Sātavāhanas.'<sup>4</sup> This identification which Mr. K. P. Jayswal<sup>5</sup> was the first to suggest is supported by the following pieces of evidence<sup>6</sup>:—The Nāgārjunikoṇḍa epigraphs make it clear that during the period under review 'Śrīpārvata' signified not any particular hill on the Nāgārjunikoṇḍa site or 'Śrīśailam'<sup>7</sup> but the whole range of Nallamalai hills of which the hills surrounding the Nāgārjunikoṇḍa plateau and the 'Śrīśailam' peak are offshoots.<sup>8</sup>

1. a, c Mt. The rest 'Śrīpārvatiya,' Pargiter, *Purāṇa Text of the Dynasties of the Kali Age*, p. 46, n. 30.

2. 'Chākalepakiyasa' 'of an inhabitant of Chakalepa (Nāsik No. 17, EI, Vol. VIII, p. 90; 'Paḍukulikiya' (Lüders, Nos. 571 and 576) 'of an inhabitant of Paḍukulika.'

3. Bḍ. and Vṣ. 'Āndhrabhṛtya,' Pargiter, *op. cit.*, p. 72, n. 5.

4. In the early Mt, Vā, Bḍ. and Vṣ. accounts.

5. JBORS, 1933, Parts I and II, p. 171.

6. These were not worked out by Mr. K. P. Jayswal.

7. ASR., 1926-27, p. 186 and ASSI, Vol. I, p. 7.

8. In the Nāgārjunikoṇḍa ins. *giri* is the word for 'peaks' and 'hillocks' (Cula-Dhammagiri is certainly the hillock now called Nāharāḷḷabōḍu on which the apsidal shrine built by Bodhisiri stands. Ins. F.). So 'Śrīpārvata' of the same inscription cannot refer to a peak or hillock but to a whole range. The later Śrīpārvata in the Kurnool District makes it improbable that the hills surrounding the Nāgārjunikoṇḍa site monopolised that name.

Scholars like Burgess and Dr. J. Ph. Vogel take seriously the Tibetan tradition preserved by Tāranātha that Nāgārjuna, the expounder of the Mādhyamika philosophy (second century A.D.), lived at Śrīpārvata. Whilst they are agreed in identifying it with Hiuen-Tsang's Po-lo-mo-lo-ki-li where a Sātavāhana is said to have quarried a monastery for Nāgārjuna, Burgess identifies them both with 'Śrīśailam' in the Kurnool District, and Dr. J. Ph. Vogel and the Epigraphy Department with Nāharāḷḷabōḍu or Nāgārjunikoṇḍa, a lofty hill overlooking the Kṛṣṇā at the northern end of the plateau. The Chinese pilgrim places Po-lo-mo-lo-ki-li in Dakṣiṇa Kōsala in a place 300 li (50 miles) to the south-west of its



No dynasty other than the Ikṣvāku could have ruled over the Kṛṣṇā-Guntur region immediately after the Sātavāhanas. The ornate alphabet, with long verticals, of the Ikṣvāku records shows only slightly developed forms over those of the Chinna Ganjam inscription of Siri-Yaṇa Sātakaṇi and the Jangli Guṇḍu inscription of Puḷumāvi III (probably the last of the Sātavāhanas). That the Ikṣvākus were once 'bhṛtyas' of the Sātavāhanas is shown by the Sātavāhana metronymics and prefixes to the names which they bear

capital. While speaking of T'o-na-kie-tse-kia (Dhānyakaṭaka where the Nāgārjunikoṇḍa plateau would have lain) he speaks of neither Nāgārjuna nor his monastery. To identify Po-lo-mo-lo-ki-li of the Dakṣiṇa-Kosala, which is placed by Hiuen Tsang 1200 li to the north of T'o-no-kie-tse-kia, with 'Śrī-parvata' in the Guntur and Kurnool Districts is to go too wide of the mark. General Cunningham has identified Dakṣiṇa-Kosala with the province of Vidarbhā, modern Berar, and its capital with modern Nagpur AGI, p. 595. This agrees with the Tibetan tradition that Nāgārjuna was a native of Vidarbhā (Wassiljeu, Appendix to Tāranātha, pp. 301, 303). The Tibetan tradition that Nāgārjuna surrounded the Stūpa at Dhānyakaṭaka (the Amarāvati Stūpa) with a railing is supported by none of the extant Amarāvati rail inscriptions of the second and third centuries A.D. N. Dutt has pointed out (IHQ, Vol. VII, p. 639) that the *Gaṇḍavyūha*, a work of about the third century A.D., speaks of Dhānyakara as a great city of Dakṣiṇāpatha and a seat of Mañjuśrī, who lived in an extensive forest and converted a large number of Nāgas and inhabitants of the place, but refers neither to Nāgārjuna nor to Śrīparvata.

A Jaggayyapēṭa inscription which, on palaeographical grounds, should be ascribed to the seventh century A.D., mentions Candraprabha, his teacher Jayaprabha and the latter's teacher Nāgārjuna (Nāgārjunācārya, ASSI, Vol. I, p. 112. Pl. LXIII). The *Sādhana-mālā* mentions a tantric Nāgārjuna, one of the 84 Mahāsiddhas, who came after Sarha. B. Bhattacharya places the former in the seventh century A.D. (*Sādhana-mālā*, Vol. II, Intro. xlii-xlv, Gaekwad's Oriental Series, XLI). The tradition preserved in the Pag-bsam-ljon-bzan (p. 86) is that, according to the account of the 84 Mahāsiddhas, one Nāgārjuna was born at Kahora, a part of Kāñcī, and educated at Nālandā, where he practised the *siddhis* and visualised the goddess Tārā. He came to Śrīparvata, (IHQ, Vol. VII, p. 637). Tāranātha also mentions him (*ibid.*, 638, n. 1). While there is thus evidence, literary and epigraphic, for connecting the second Nāgārjuna with Śrīparvata, there is at present no evidence which allows us to associate the first Nāgārjuna with Nāgārjunikoṇḍa.

"The *Matsya Purāṇa* speaks of a family of *Śrī-Parvatīya* Andhras, which may refer to a petty dynasty either at *Śrī-Śailam* itself or across the river at Chandaguptapaṭṇam in the vicinity." ASSI, Vol. I, p. 7.

According to Prof. Rapson, "they were probably the Cuṭus, who rose to power in the western and southern districts after the reign of 'Śrī-Yajña' CIC, *Andhras and Western Kṣatrapas*, Intro. lxix. But the identification suggested here makes Rapson's conjecture wrong.



(e.g., siri and sāmi)<sup>9</sup>; and it will be shown below that they were *Mahātavalavaras* under the Sātavāhanas. Names into the composition of which 'Skanda' enters and the 'anaka' ending in names also point to Sātavāhana influence.<sup>10</sup> The Ikṣvāku capital Vijayapuri is, in inscription F, stated to have been situated to the west of the Lesser Dhammagiri (Nāharāḷlabōḍu mound.)<sup>11</sup>

The find of nearly 148 lead coins of the Sātavāhana period at Nāgārjunikoṇḍa<sup>12</sup>—they are now in the Calcutta Museum and are said to be much corroded—indisputably shows that the kingdom of the Ikṣvākus or at least a part of it was included in the Sātavāhana empire. Whilst then, the south-western parts of the Sātavāhana empire fell to the Cuṭus, and the western parts to the Śakas, Ābhīras and Gardabhillas, the eastern parts passed into the hands of the Ikṣvākus.

### *Duration of the dynasty*

According to the Purāṇas, there were seven kings in the dynasty. But epigraphy has disclosed the names of only three. As regards the duration of the dynasty, the Purāṇic account is far from being clear. The *Matsya* which gives us the oldest version has 'dvi pañcāśatam' which, according to Pargiter, may mean 52 or 100. The *Vāyu* and *Brahmāṇḍa* accounts, which according to him are corrupted, give 'dve ca śatam.' However, c *Vāyu* which next to the *Matsya* gives us the oldest version has 'dve arddha

9. Ins. L. EI, Vol. XXI.

10. Kāmadāśī, A2, C3, etc., Khamdacaḷikireṇmaṇaka, B4.

11. "Siripavate Vijayapuriya puva-diśā-bhāge viḥāre Cula-Dhammagiriyaṃ cetiya-gharaṃ . . . = at Siripavata (the Nāgārjunikoṇḍa site with the hills which form parts of the range which went by that name), a cetiya on the Cula-Dhammagiri standing to the east of Vijayapuri." In the central part of the valley which is now marked by cultivation and which is certainly to the north-west of the Nāharāḷlabōḍu, Mr. Longhurst discovered a palace site (ASR, 1928-29, p. 104). From the elaborate ornamentation and the curious semi-classical objects portrayed on some of the pillars, it would seem that they once supported the roof of some royal palace. The pillar set up in memory of Siri-Cāntamūla lay buried in the north-western part of the valley, not far from the river. Moreover, several ruined maṇḍapas or pavilions mark the site of the ancient city. Finally, the plateau shut in by hills on which there are remains of fortifications offered an ideal site for a capital. The Vijayapura of the Amarāvati inscription (ASSI, Vol. I, p. 85, No. 30, Pl. LVIII) is perhaps identical with the Vijayapuri of our inscription.

12. ASR; 1928-29; p. 103.



*śata* ' which is undoubtedly 52. This conclusion is arrived at in another way. The earliest *Matsya* account which mentions the seven Śrīpārvaṭīya Āndhras ends with the mention of Kilakila kings; even the Vākātaka Vindhyaśakti is not mentioned in this recension. The synchronism between Vākātaka Rudrasena II and Devagupta (Candragupta II 380-419)<sup>13</sup> would place Vindyaśakti between 260 and 285 A.D.<sup>14</sup> The earliest *Matsya* account was, therefore, closed before 260 A.D.<sup>15</sup> The Sātavāhanas could not have disappeared from the political stage before 205 A.D. The Ikṣvākus, their successors, could, therefore, have ruled for only 52 and not 100 years. We know from inscriptions that Siri-Virapurisadata and Ehuvaḷa Cāntamūla divided between themselves at least 31 years. A reign of 15 years may be assigned to Siri-Cāntamūla, 'the Unobstructed,' who is credited with many sacrifices and *dānas* and who seems to have lived to middle age.<sup>16</sup> The short reigns of the last four kings would be evidence of the troublous times.<sup>17</sup>

### Home of the Ikṣvākus

Dr. Sten Konow seeks their home in the western Deccan.<sup>18</sup> The sources of his suggestion are the 'anaka' suffix to personal names in the Nāgārjunikoṇḍa and western cave inscriptions and the possibility of explaining some terms in the former through Kanarese. According to him, 'Khanda' is Kanarese '*Kanda*' meaning 'child.' 'Caliki-remmanaka' is probably Kanarese '*Calikiraṇaka*' 'moon.' "It also strikes me that Kanarese *karṛambu* means 'envy.'" "The *h* for *s* also points to Kanarese." We may point out, however, that 'Khanda' is a Prākṛt form of 'Skanda.' 'Karumbudhina' is a contraction for 'Karumbudhinaka'<sup>19</sup> and 'karum' in Tamil means 'black' (adj.), and 'anaka'

13. Allan, *Gupta Dynasties*, pp. xxxiv, ff.

14. Vindhyaśakti, Pravarasena I, Gautamīputra Rudrasena I, Pṛthivī-sena I and Rudrasena II, CII, Vol. III, p. 235.

15. Pargiter arrives at the result in another way. *Op. cit.*, Intro. xxv, Sec. 44.

16. *Vide infra*, pp. 132-4.

17. Dr. J. Ph. Vogel says (EI, Vol. XX, p. 6): "Dr. Bühler's assumption, based on palaeographical evidence that Siri-Virapurisadata flourished in the third century of our era, may be accepted as probably correct." The identification suggested and the chronology worked out above definitely place the Ikṣvākus in the first half of the third century A.D.

18. EI, Vol. XX, pp. 25-26.

19. Virajina in Inscription F. is a contraction for Virampaka.



is a name ending; and names like Ehuvuḷa, Aḍavi-Cāntisiri and Damila-Kaṇha betray Tamil influence. Since in an Amarāvati inscription of the time of Vāsīṭhīputa sāmi Siri-Puḷumāvi, an ordinary person bears a name with 'aṇaka' suffix,<sup>20</sup> the western influences shown by the Nāgārjunikoṇḍa inscriptions are best considered as the result of Śātavāhana rule over the eastern Deccan and have no significance for the question of Ikṣvāku origins.

According to Bühler and Prof. Rapson<sup>21</sup> the southern Ikṣvākus were Rajputs of northern descent—a dynastic drift of which we have instances like the Mauryas of Konkan, the Guttas of Guttal and the Cōlas of Rēnāṇḍu. According to the *Vāyu Purāṇa*,<sup>22</sup> Ikṣvāku, the progenitor of the Solar race, was the eldest among the nine sons of Manu; he ruled from Ayodhyā and had a hundred sons of whom Vikukṣi was the eldest and successor; of the other sons fifty were entrusted with small states in the north and 48 in the south. According to the *Viṣṇu Purāṇa*, Kośala (southern) was founded by Kuśa who ruled from Kośasthalī.<sup>23</sup> The foundation of Āsmaka and Muḷaka on the upper Godāvarī is ascribed to princes of Ikṣvāku descent. The Ikṣvāku drift into the Āndhradeśa must have taken place very early for them to have merged in the Āndhra tribe, for according to the *Purāṇas* the Ikṣvākus were Āndhras. A Kanarese work entitled *Dharmāmṛta* affords evidence of an early drift. In the time of the 12th Tīrthaṅkara Vasupūjya (third or second century B.C.), Ikṣvāku Yaśodhara of Aṅga carved a kingdom for himself in the Vēṅgī country, to use the later designation of the heart of the *Āndhradeśa*, and founded the town of Pratipālapura identified by Mr. M. S. Sarma with Bhaṭṭiprōlu.<sup>24</sup>

20. *Vide supra*, p. 66; Lüders' List No. 1248.

21. IA, Vol. XI, pp. 256 ff.; CIC, *Āndhras and Western Kṣatrapas*; xlv.

22. Chap. 88, 8 ff.

23. *Viṣṇu Purāṇa*, Hall's edition, ii, 172, n.

24. In a paper on *Jainism in South India* read before the Archaeological Society of South India.

Scholars like Burgess (ASSI, Vol. I, p. 111) and Caldwell (*Comparative Grammar of Dravidian Languages*, p. 115) look upon the Ikṣvāku descent claimed by the southern princes as an idle boast. Writes Caldwell: "The Aryan immigrants to the South appear to have been generally Brahmanical priests and instructors rather than Kshatriya soldiers; and the kings of the Pāṇḍyas, Cholas, Kalingas and other Dravidians appear to have been simply Dravidian chieftains whom their Brahmanical preceptors and spiritual directors . . . taught to imitate and emulate the grandeur and cultivated tastes of the Solar, Lunar and Agnikula races of kings." What, however, invests the claim of the Ikṣvākus with authenticity is that while



*Rise of the Ikṣvākus*

The Allūru Brāhmī inscription (Allūru is a village in the Nandi-gāma taluq of the Kṛṣṇā District) discovered a decade ago throws welcome light on the rise of the Ikṣvākus to power.<sup>25</sup> The āyaka-pillar inscriptions from Jaggayyapēṭa<sup>26</sup> prove beyond doubt that the Nandigāma taluq or part of it was included in the Ikṣvāku kingdom. The Allūru inscription which, on palaeographical grounds, is slightly earlier than the Amarāvati inscription of Vāsiṭhiputa sāmi Siri-Puḷumāvi, mentions a *Mahātālavara* and a king.<sup>27</sup> As the

the Gaṅgas (EC, Vol. VII, Sh. Nos. 4 and 64) and the Cōḷas (EI, Vol. XVIII; p. 26 and *Kaliṅgattupparanī*) trace their descent from Ikṣvāku, they did not assume Ikṣvāku as their dynastic name.

25. ARE, 1923-24.

26. ASSI, Vol. I, pp. 110-11. Pls. LXII and LXIII.

27. The epigraph does not give us either the name of the king or that of the *Mahātālavara*. In the *Calcutta Review* for July 1925 Dr. Shamasastry edited this inscription. According to him, ll. 16-17 refer to Sana king of the Ayis; ll. 16-17 of the inscription however read :

"*kahapanana(ṁ) ca pura(ne)ka sahasaṁ akhayaṇi(vi) esa Mahātālavaraśa deya-dhama paricāko ata utarapase bāpana-nivatanāni eta sa-bhāriyasa na-putakasa sanātukasa ayitraṇa(ṁ) Puvaseḷiyāna nigāyasa . . . . .*"

The third letter in *sanātukasa* read as *sa* is clearly *tu*; a mention of the grandsons of the *Mahātālavara* (and not of the name of a king), after the mention of the wife and sons, is what is to be expected.

In the ARE, 1923-24, it was stated that "palaeographically it (the inscription) may be assigned to about the second century A.D. Most of the characters resemble those of the inscription of Siri-Yaśa Sātākapi, while others are like those of Sātākapi I and Uṣavadata." The Chinna Ganjam inscription of the time of Siri-Yaśa written in the ornate alphabet of the Nāgārjunikoṇḍa epigraphs, is admittedly later than the Allūru inscriptions. A comparison with the Amarāvati inscriptions would have served the purpose far better; the early square characters of the Allūru type are to be found in some of the Amarāvati inscriptions which, belonging as they do to the various periods between the second century B.C. and third century A.D., (the Nāgārjunikoṇḍa alphabet is to be found in Nos. 36 and 42, ASSI, Vol. I, pp. 91 and 104, Pls. LVIII, LIX; and EI, Vol. XV, Nos. 27 and 54), enable us to trace clearly the evolution of the Brāhmī alphabet in the Kṛṣṇā valley. The Allūru characters resemble clearly those of No. 16 (ASSI, Vol. I, page 63 and Pl. XLIV, *ta, ya, sa, ja, ma, ha, a, ka, da* and *lo*). True, the Allūru *na, ta, a, da* and *ka* somewhat resemble those in the inscription of the time of Puḷumāvi II, but the *i* and *u* signs in the former inscription as in Nos. 16 and 18, and the rounded form of *pa* are certainly earlier than those of Puḷumāvi's time. It might be argued that No. 16 is on a coping stone and must, therefore, belong to the reign of Vāsiṭhiputa sāmi Siri-Puḷumāvi when the railing was

title and office of *Mahātalavara* combined with those of *Mahāsenāpati* and *Mahādaṇḍanāyaka* was a feature of the Ikṣvāku period, and as the Ikṣvākus like the *Mahārāṭhis* were matrimonially connected with the *Sātavāhanas*, they were, like the *Mahārāṭhis*, feudatories under them. The feudatory title often met with in the *Andhradeśa* is *Mahātalavara*. We would be justified in concluding that the ancestors of the Ikṣvākus were *Mahātalavaras* under the *Sātavāhanas*. After their fall *Siri-Cāntamūla*<sup>28</sup> founded his dynasty much in the same way as the *Mahārāṭhi* *Cuṭus* in the south-western parts and the *Ābhīras* in the western parts.

*The founder of the line—Siri-Cāntamūla 'The Unobstructed'*<sup>29</sup>

Whilst *Vāsithīputa* *Siri-Cāntamūla* is extolled by his sisters, his father is not even mentioned in their inscriptions.<sup>30</sup> *Cānta-*

enlarged and new *stūpa* slabs set up. No. 52 is on a coping stone of the outer railing, but in early square characters. An inscription of the reign of *Sivamaka Sada* (*kaṇi*) which is palaeographically later than that of *Vāsithīputa sāmi* *Siri-Puṣṇāvi*, is also on an outer rail coping stone. It would, therefore, seem that alterations in or additions to the railings of the *Stūpa* (*Mahācetiya*) were made from time to time.

28. *Cāntamūla* in A2, A3, A4, C1, C2, C3, D4, and X; *Cālā* is clear in E, G, and H.

*Cānta* is clear in C4, G2, G3, L, M, etc. Dr. J. Ph. Vogel thinks that probably *Cānta* is the correct form. The dictum of Senart that when the *anusvāra* is found in some cases and absent in others, it is certain that the scribe or engraver omitted it by mistake makes it certain that *Cāntamūla* is the correct form.

*Prākṛt Cāntamūla* has been Sanskritized by D. C. Sircar and K. P. Jayaswal as *Sāntamūla* and by Dr. Vogel as *Kṣāntamūla*. *Cūla* which in the *Nāgārjunikoṇḍa* inscriptions is opposed to *Mahā* is certainly Sanskrit *Kṣudra*—small. On this analogy *Cānta* would be *Kṣānta* only. In the inscription under reference *śa* becomes *sa* and not *ca*. (See Childers *Pali-Eng. Dic., cullo*).

29. *Apatihatasamhapa*.

30. On the other hand he is mentioned by his daughter *Aḍavi-Cāntisiri*.

Among Ikṣvākus there is a preference for names beginning with *cānta*. A sister of *Siri-Cāntamūla* is called *Cāntisiri*. His grandson is called *Ehuvuḷa Siri-Cāntamūla*.

*Cūla-Cāntisiri* of the *Kulahaka* family would seem to have been a descendant of an Ikṣvāku princess married into the *Kulahaka* family; as the office of the *Mahātalavara* would seem to have been hereditary in the *Kulahaka* family as in the *Dhanaka* and *Pūkiya* families, as *Cūla Cāntisirimikā* is herself married to a *Mahātalavara* and as the Ikṣvākus are matrimonially connected with the *Mahātalavaras* such a conjecture has strong support.



mūla would therefore seem to have been the founder of the line.<sup>31</sup> That he possessed sovereign powers is indicated by the title 'Mahārāja'<sup>32</sup> attached to his name, and fittingly enough his sisters, mother and consorts erected a pillar and perhaps a stūpa also in his honour.<sup>33</sup> But we have no lithic record of his reign. All that we know about him is furnished by the memorial pillar and by the inscriptions of the reigns of his son and grandson.

### *His reign*

In a passage which occurs in most of the inscriptions, Siri-Cāntamūla is credited with the performance of *Agniṣṭoma*, *Agnihotra*, *Āśvamedha*, and *Vājapeya* sacrifices. Whilst *Jyotir-Agniṣṭoma* is the simplest of *Soma* liturgies and *Agnihotra* a modest *Havir-Yajña*, *Vājapeya* was a complex rite at the end of which the performer sat upon the throne and was hailed 'Samrāt'—'emperor'. The fact that only three south Indian princes of the early period are said to have performed it (Siri-Sātakani I, Pallava Śiva-Skandavarman and Siri-Cāntamūla) shows how powerful Siri-Cāntamūla must have been. In the *Śatapatha Brāhmaṇa*<sup>34</sup> and *Kātyāyana's Śrauta-sūtra*<sup>35</sup> it is said that by offering *Rājasūya* one becomes a

31. The Memorial Pillar Inscriptions (EI, Vol. XXI, L.) shows that Siri-Cāntamūla's father indulged in a plurality of wives (*mātāhi*) unless indeed it be that the term is an honorific plural employed by the daughters of his only wife. But even a plurality of wives does not indicate the father's kingly position, for even nobles and high dignitaries of state would have followed the example set up by kings, as their metonymics would show.

32. Cāntamūla is referred to as Rājan in the Memorial Pillar Inscription. K. P. Jayaswal's contention that the title of *Mahārāja* applied to Siri-Cāntamūla indicates his feudatory position whilst the title of Rājan applied to Siri-Virapurisadata shows that the royal position was assumed by the latter cannot therefore be upheld. In the Ikṣvāku records the titles Rājan and *Mahārāja* are indifferently used. Siri-Virapurisadata bears the title of Rājan in most of the inscriptions and *Mahārāja* in inscriptions G and H. (EI, Vol. XX). Ehuvaḷa Siri-Cāntamūla is styled *Mahārāja* in G and Rājan in G2 and G3.

33. Though the inscription records the setting up of the pillar only, the dome with the railing, having *cetiya*-arches over the gates, in the first panel might be a representation of a stūpa erected in his honour. However Stūpa No. 9 near which the pillar lay buried, contained only the bones of an ox, deer and hare along with a broken doll's head made of red pottery. ASR, 1929-30, p. 149.

34. V, 1.1.13.

35. XV, 1.1. 2.

*Rājan*, and by offering the *Vājapeya* a *Samrāt*. According to them the office of '*Rājan*' is the lower and that of '*Samrāt*' the higher. The passage in the inscription also credits Siri-Cāntamūla with gifts of lumps of gold, ploughs of land<sup>36</sup> and cows and oxen. Dr. J. Ph. Vogel looks upon the passage as conventional.<sup>37</sup> But in the fifth panel of the memorial pillar Siri-Cāntamūla is represented as standing in plain attire, bareheaded, wearing sandals and holding a staff in his hands. But for the parasol over his head he would look an ordinary person. By his side is an attendant holding a vessel containing libation water. Before him are five Brahmins;<sup>38</sup> one of them who is very young is stretching his right hand to receive a gift from the king. On the ground is seen a heap of round pieces of uncoined metal.<sup>39</sup> Here is undoubtedly a representation of the gift of crores of '*hiraṁṇa*' (*hiraṁṇapīṇḍas* or uncoined gold pieces of a definite weight) with which Siri-Cāntamūla is credited.<sup>40</sup>

#### *His personality, sisters and queens*

Of the representation of the Sātavāhanas or kings of their *bhrtya* lines on stone, we have only two clear instances. One is that of king Simuka, his son Siri-Sātakani I and the latter's family, the other is that of Siri-Cāntamūla on the memorial pillar. In all the four panels he is represented as a corpulent person. In the second and third panels he wears a low cap. The fourth panel shows him riding the state elephant fully caparisoned, with the attendant seated behind him holding a parasol over his head. He is followed by five or six marching attendants, one of whom is a dwarf.

36. '*go-satasahasā-hala-satasahasā padāyīṣa*.' Regarding the various kinds of measure of land called 'plough' see Kullūka on Manu VII, 119.

37. EI, Vol. XX, p. 6.

38. Dr. Vogel calls them monks. (EI, Vol. XXI, p. 63). According to Mr. Hirananda Sastri they are royal ladies and officials; the young person is prince Virapurisadata. ASR, 1929-30, pp. 165, 166.

39. Unlike coins they are thick globules.

40. D. C. Sircar would see in the compound '*aneka-hiraṇa-koṭi-go-satasahasā*' a reference to some of the *mahādānas*. Probably the gift of cows or oxen and gold pieces was made on the occasion of sacrifices. It is noteworthy that in the last panel Siri-Cāntamūla with his hair cut and carrying a staff is like a performer of *Agniṣṭoma*. What appears to be thrown over his shoulders is perhaps the skin of an antelope. Barnett, *Antiquities of India*, p. 162.



Unlike his father and son who indulged in many wives, Siri-Cāntamūla had only two queens. In the panels he is represented as sitting with two queens. In the inscription where his 'mahā-devis' are mentioned we have 'subhatarikāhi ca Sarasikāya, Kusu-malatāya.' 'Subhatarikāhi' is a mistake for 'Subhatarikāhi' (Sans. *Svabhatarikābhiḥ*)—'by his own ladies' or wives. Thus in the inscription also only two queens are mentioned.

Haṁmasirinikā and Cāntisiri are the sisters of Siri-Cāntamūla. The former would seem to have died before the twentieth year of Siri-Virapurisadata and the latter between his eighteenth and twentieth regnal years. Unlike Siri-Cāntamūla, a staunch follower of the Brahmanical religion, the two sisters were ardent Buddhists (lay disciples), and it is to the latter's munificence that we owe some of the most important monuments in the Nāgārjunikoṇḍa plateau.<sup>41</sup>

### Conclusion

Since the portrait representation of Cāntamūla shows us a middle-aged person, he would seem to have died at middle age; this is made very probable by the fact that his mother and step-mothers (*mātāhi*) lived up to the twentieth year of his son's reign. No Buddhist monument in the valley can be definitely attributed to his reign. He was, like some of the Western Cālukya kings, a *protégé* of Mahāsena, 'the Virūpakhapati' ('lord of Virūpākṣa hosts').<sup>42</sup> Until fresh evidence turns up, his attitude towards Buddhism and the Buddhist activities of the royal ladies must remain unknown. Since daughter, sister, grand-daughter and daughter-in-law are all anxious to state their relationship to him, Siri-Cāntamūla was evidently looked upon as the most famous in the line.<sup>43</sup>

41. Cāntisiri who was born of a Vāsīṭhi, was married to a Mahāsenāpati, Mahātālavara Vāsīṭhiputa Khamḍasiri of the Pūkiya clan. Such an endogamous marriage seems peculiar. As the Mahātālavaras borrowed metro-nymies from their kings it is no wonder they did not look upon the former as an institution for regulating marriages.

42. EI, vol. XX, p. 6.

"From the expression *Virūpakhapati-Mahāsena-perigaḥṭṭasa*, which is applied to Cāntamūla, it may perhaps be concluded that he was a votary of the god Mahāsena or Skanda, 'the lord of the Virūpakhas'. The term Virūpakha (= Skt. *Virūpākṣa*) seems to be used here to indicate the hosts of which Skanda is the lord and leader."

"The word *Virūpakha* (Skt. *Virūpākṣa*), indicating a class of snakes, occurs in an ancient snake-charm. *Vinaya Piṭakam* . . ." *ibid.*

43. B2, C3, E, C2, H and G. EI, vol. XX.

*Virapurisadata*<sup>44</sup>

Māḍharīputa Siri-Virapurisadata was not as great as his father Siri-Cāntamūla. Even so his reign marks a glorious epoch in the history of Buddhism in the Kṛṣṇā valley. Probably one or two matrimonial alliances of far-reaching importance were contracted during his reign.

*Alliance with the powerful house of Caṣṭana*

Like their masters the Sātavāhanas, the Ikṣvākus also contracted matrimonial alliance with the Śaka dynasty of Ujjain. An *āyaka* pillar epigraph dated in the sixth year of Siri-Virapurisadata records the donation of a pillar and 170 *dināri-māsakas*<sup>45</sup> by 'Mahādevī Rudradhara-Bhaṭṭārikā, an 'Ujenika Mahārājabālīkā.' Now that we know the names of the two queens of Siri-Cāntamūla it is

44. Bühler, (IA, vol. XI, p. 257) and following him Burgess (ASSI, Vol. I, p. 111) take both 'siri' and 'vira' as honorific prefixes. Bühler's argument is that a name like 'Virapurisadata' would compel us to assume the existence of a deity called 'Virapuruṣa' which hitherto is not known. (datta=given by, Puruṣa=Viṣṇu). Names like Viramnikā and Virasīma (inscription F.) make 'vira' part of a personal name. When two or more honorific prefixes adorn a name, they always precede 'siri'; i.e., what immediately follows 'siri' is the personal name, e.g., Siva Siri-Āplaka, Siva Siri-Sātakani. Lüders, *op. cit.*, No. 1127.

45. D. C. Sircar would attribute the presence of *dināri-māsakas* to Śaka matrimonial alliance. Dr. Vogel would attribute it to the vast seaborne trade between the Kṛṣṇā-Godāvarī region and the West through the emporiums of Kantakossyla, Palūra, Koddūra, etc. Dr. J. Ph. Vogel's theory is supported by the following facts:—The find of Roman coins of the period from 68-217 A.D. (JRAS, 1904, pp. 599 ff.), at Vinukonda in the Guntur district and in the Nellore and Cuddapah districts; the mention of a 'vadālābhikaro(ra) yonaka divikayo' (a Greek lamp resembling the 'vadāla' fish in shape) in the Allūru inscription (A lamp of the fish shape has been found at P'ong Tuk. It might have gone there direct from Europe or Asia-Minor or the eastern coast of South India. ABIA, 1927, Pl. 8); and the Graeco-Roman influences discernible in the Amarāvati sculptures of the middle of the second century A.D. As Gotamīputa Siri-Yaṇa Sātakani and Vāsīthīputa Siri-Sātakani struck silver in imitation of Kṣatrapa coinage with the Head of the King (the Kṣatrapas derived the obverse of their coins, i.e., Head of King from the *denarii* brought into India by way of commerce, Rapson, *op. cit.*, cviii and cix), it is not improbable that the *denarius* was introduced in the wake of Sātavāhana conquest of the eastern Deccan. The relic casket from Stūpa No. 6, has yielded two coin-like medallions of thin gold  $\frac{5}{8}$  inch in diameter, each embossed with a head which makes the impression of being meant for a portrait (ASR, 1929-30, Pl. 37).



not possible to consider her as his queen; she would therefore appear to have been a queen of Virapurisadata.<sup>46</sup> As she is said to have donated money for the building of the *Mahācetiya* while the work was going on, the matrimonial alliance must have been contracted before the sixth year of Siri-Virapurisadata's reign,<sup>47</sup> possibly even during the reign of his father. As Ozēne is mentioned by Ptolemy as the capital of Tiastanes<sup>48</sup> (Caṣṭana) and as 'Rudra' often enters into the personal names of Western Kṣatrapas of the Caṣṭana line who style themselves *Rājan*,<sup>49</sup> Dr. Vogel's conjecture that Rudradhara-Bhaṭṭārikā belonged to the house of Caṣṭana is very sound.<sup>50</sup> As Siri-Virapurisadata's reign would fall in the second and third decades of the third century A.D. she might have been a daughter of any one of the following Western Kṣatrapas:—Rudrasena I (Ś. 122-44), Rudrasimha I (son of Rudradāman), Prthivisena (son of Rudrasena I), Saṅghadāman and Dāmasena (Ś. 144-58), sons of Rudrasimha I. The alliance would have gained Kṣatrapa recognition for the new dynasty.<sup>51</sup>

#### Other queens

Other queens of Siri-Virapurisadata were Chathisiri and Bapisirinikā, daughters of Hammasiri, and Bhaṭṭidevā,<sup>52</sup> the daughter of Cāntisirinika.<sup>52a</sup> The marriage between the king and Bhaṭṭidevā would have taken place between the sixth and fifteenth

46. Unlike the other queens of Virapurisadata, Rudradharabhaṭṭārikā does not state her relationship to him.

47. The year in which the *Mahācetiya* was consecrated.

48. McCrindle, *Ptolemy*, Book VII, Chap. I, sec. 63.

49. Rudrasena III is styled *Mahārāja* on some coins of Mahākṣatrapa Simhasena. Rapson, *op. cit.*, p. 190.

50. Dr. Vogel reads '*Ujanika Mahārabālikā*' but the *a* sign over *ja* is partially visible (the Prākṛt form of Ujjain is Ujeni or Ujjeni). The learned doctor's correction of '*Mahārabālikā*' into '*Mahārājabālikā*' is certainly warranted by the sense of the passage and the numerous mistakes of the scribe or the engraver to be found in the Nāgārjunikonda inscriptions.

51. This alliance accounts for the sculpture of a Śāka warrior on one of the Nāgārjunikonda pillars (ABIA, 1927, Pl. VI), and for the donations by a Śāka girl (EI, vol. XX, p. 37).

52. *ā* is clear in G3. EI, vol. XXI, Pl.

52a. Bhaṭṭidevā does not however expressly call herself a daughter of Cāntisirinika. It can only be inferred from the facts that both of them were Vāsīṭhis, and that Cāntisiri calls Siri-Virapurisadata, 'her own son-in-law' (*apano jāmātuka*) in some inscriptions (E, MI, etc.).

years<sup>53</sup> of his reign. As Bhaṭṭidevā's son ascended the throne not long after the twentieth year of Siri-Virapurisadata's reign, the marriage must have taken place soon after the sixth year.<sup>54</sup>

### *Alliance with the Cuṭus*

Another power of importance in south-western India of the third century A.D. was the Cuṭu whose kingdom extended as far north as Kaṇhēri and as far east as Anantapur. The political sense of the Ikṣvākus that dictated an alliance with the Western Kṣatrapas also dictated an alliance with the Cuṭus. An inscription dated in the eleventh year of Ehuṇṇa Siri-Cāntamūla records the benefactions of *Mahādevī* Kodabalisiri,<sup>55</sup> daughter of Siri-Virapurisadata, half sister (*bhaginī*, not *sodarā bhaginī*) of the king and wife of a *Vanavāsaka-Mahārāja*.<sup>56</sup> Scholars are agreed that Banavāsi

53. Dr. J. Ph. Vogel is of opinion that the marriage took place between the 6th and 18th year. But inscriptions M1 to M5 (EI, Vol. XXI) dated in the 15th year mention Siri-Virapurisadata as the son-in-law of Cāntisiri; the latter calls herself his aunt (*pītuca*) in an inscription of the sixth year of his reign.

54. The significance of the Ikṣvāku system of marriages has been discussed along with metonymies (*vide supra*).

55. Ins. H, EI, Vol. XX.

56. Both forms Vanavāsa or Vanavāsi occur in the Nāgārjunikonda inscriptions (H and F). Vanavāsakas or Vanavāsins are mentioned in the *Mahābhārata* (6,366) as a people dwelling in South India. The *Mahāvamsa* mentions the conversion of Vanavāsi by Rakkhita (Chap. XII, p. 84, evidently the kingdom).

The *ka* suffix indicates the place to which the king belonged, i.e., his capital or his kingdom e.g. Kaṇṭakasolaka='inhabitant of Kaṇṭakasola' (ASSI, Vol. I, p. 106); and Nāsikaka='inhabitant of Nāsik.' (EI, Vol. VIII; Nos. 20 and 22). The compound *Ujanika-Mahāra(ja)balikā* makes it more probable that the capital is referred to here. We may also note the forms *Vaiṭageyaka Hastivarma* and *Kāñceyaka Viṣṇugopa* which occur in the Allahabad pillar inscription of Samudragupta (CII, Vol. III, p. 3 t. 1. 4). Dr. Vogel places modern Banavāsi, which represents the remains of the old town, in the Shimoga Dt. of the Mysore State (EI, Vol. XX, p. 8). It is, however, in the Sirsi taluq of the North Kanara Dt. (Bombay Presidency) (Survey map 48 F/14; Imperial Gazetteer of India, New Series, Vol. VI). Dr. Bühler has quoted St. Petersburg Dictionary to the effect that Vaijayantī occurs both in Brahmanical and Jain books as the name of a town in the coast of the Konkan, and has suggested that it is the seaport Byzantion of the Greeks. (CTI, p. 28, n.). The identity of Vaijayantī with Banavāsi is however established by the following points: Jayantī as the name of Banavāsi occurs in many records notably in an inscription at Banavāsi itself at the temple of *Madhukeśvara* which records that the stone cot of *Madhukeśvara*



Vanavāsi, or Vanavāsa is another name for Vijayanti (Prākṛt, Vejayanti).<sup>57</sup> The Maḷavalli pillar inscription of a Cuṭu Sātakaṇi mentions Vijayanti as his capital. Since Kaphēri, which, as late as the reign of Siri-Yaṇa, was in the Sātavāhana empire, came into the possession of the Cuṭus,<sup>58</sup> and since neither the Banavāsi nor the Maḷavalli inscriptions<sup>59</sup> can be ascribed to a period later than the third century A.D., it is certain that the Cuṭus rose to power in the third century on the ruins of Sātavāhana power. The Cuṭus bear the title of 'Mahārāja'.<sup>60</sup>

*The Buddhist monuments of his reign*

The central royal Buddhist figure in the reign is Cāntisiri. To this donatrix, the 'mahādānapatini', the 'velāmika dāna paṭibhāga rochimna dhāra padāyini' <sup>61</sup> goes the credit of having given an impetus to the beautification of the Nāgārjunikoṇḍa valley,<sup>62</sup> which bids fair to prove of more interest than Amarāvati. She would even seem to have been responsible for the Buddhist leanings of Rudradhara-Bhattārikā, Chathisiri Cula-Cāntisirinikā and Bapisirinikā.<sup>63</sup> The most important foundation of Cāntisiri was the 'Mahācetiya' enshrining the 'dhātu' of the Great Teacher,<sup>64</sup> consecrated in the

was presented at the town of Jayanti (IA, Vol. IV, p. 207, No. 8), and this god who was the family deity of the Kadambas of Hanagal is always called in their records Madhukēśvara of Jayanti.

Senart remarks (EI, Vol. VII, p. 49) : "In addition to the instances quoted by Dr. Burgess, where Jayanti seems to represent Banavāsi, one might perhaps ask if in the Banavāsi inscription the letter which has been read as or *sa* before *jayaṣṭakasa* (1.2) might not be a *re*, in which case the sculptor Damōraka would be designated as a native of Vijayanti." The letter is clearly *sa* and nothing else.

✓ 57. EC, Vol. VII, p. 251, No. 263 t.1.1.

58. Lüders' List, No. 1021.

59. IA, Vol. XIV, Pl. EC, Vol. VII, pl.

60. IA, Vol. XIV, p. 331; ASWI, Vol. V, p. 86.

61. C3, EI, Vol. XX, p. 16, t. II. 8 and 9.

62. The reason for her choice of this site must have been its vicinity to the capital.

63. They want to attain Nirvāṇa. B4, B5, C2, and C4.

64. Whilst Dr. Vogel thinks that Cāntisiri built the Mahācetiya, Mr. Hirananda Sastri maintains (ASR, 1928-29) that she only rebuilt or enlarged an older stūpa. The latter view rests upon the following arguments, some of them not expressly stated:—The Amarāvati, Ghaṇṭasālā and Jaggayyapēṭa Stūpas, which on epigraphical evidence belong to a period much earlier than the second century A.D., were enlarged, and āyaka platforms were added to them during the second century A.D. If the Stūpa was built by Cāntisiri, the inscriptions would have told us how the relics of the Teacher which the

sixth year of Siri-Virapurisadata. The *Stūpa* which is fifty feet in diameter, is in the shape of a wheel, with spokes, hub, tyre and all complete.<sup>65</sup> Cāntisiri was aided in the undertaking by other Bud-

*Stūpa* is said to enshrine were obtained; whilst the terms '*paṭiṭhapita*' and '*thāpitā*' are used, with reference to the erection of '*āyaka-khaṁbhas*,' '*cetiya-gharas*' and '*śeṣa-maṇḍavas*,' '*saṁuthāpiya*' and '*nīṭhāpitā*' are used with reference to the *Mahācetiya* (B5 and C1). Dr. Vogel cites the authority of the *Mahāvamsa* (EI, Vol. XX, p. 30) to show that '*nīṭhāpiṭa*' means completed. In inscription C1, the *Mahācetiya* is called '*navakaṁmam*'; the '*navakaṁmika*' is said to have been the Reverend Ananda, who knew the *Majjhima* and *Dīgha Nikāyas* by heart. According to the *Vinaya Piṭaka* (SBE, XX, pp. 189 ff) a '*navakaṁmam*' is 'a religious edifice' erected by a lay member (*upāsikā* or *upāsaka*) for the *Saṅgha*.

Whilst the fact that the outer drum and the interior of the *Mahācetiya* are built of bricks of the same size negatives the theory of enlargement, the fact that it is built of bricks of the same size as those used for the apsidal temples built during the Ikṣvāku period (20"x10"x3") and other Buddhist monuments in the valley, and the fact that the relic caskets in the Nāgārjunikoṇḍa *stūpas* are all nearly alike, prove Dr. Vogel's theory. If the *Mahācetiya* is older than the Ikṣvāku period, we would have found older epigraphs and sculptures of which no traces remain; no doubt if the pot containing the silver relic casket found in one of the northern chambers of the *Stūpa* had been intact, it might have given us an inscription and proved beyond doubt the age of the *Stūpa*. (The relic consists of a fragment of bone of the size of a pea found inside a tiny round gold box  $\frac{3}{4}$ " in diameter. This with a few gold flowers, pearls and garnets was placed in the silver casket shaped like a *stūpa*. The latter was, however, found corroded and broken to pieces).

Vogel translates "*namo Bhagavato ..... saṁma sambuddhasa dhātuvara pariṇihitaṣa Mahācetiye*" into "adoration to the Blessed one the supreme Buddha absorbed by the best of elements at the *Mahācetiya*....." Dr. Hirananda Sastri links *dhātuvarapariṇihita* with *Mahācetiye* and thinks that the *Mahācetiya* was protected by the corporeal remains of the Buddha. I am wholly unable to accept this as we cannot link the genitive *pariṇihitaṣa* with the locative *Mahācetiye* (EI, Vol. XX, p. 29 note 1). The interpretation proposed by Vogel on the authority of M. L. de la Vallée Poussin for the difficult phrase *dhātuvarapariṇihita* is quite acceptable. *Mahācetiye* commences a fresh sentence and must be linked up with *āyaka-khaḁbo thāpitā*.

While *stūpas* of less importance at Nāgārjunikoṇḍa (*Stūpa* No. 6 and *Stūpa* No. 9 especially) were decorated with carved marble slabs and coping stones, the *Mahācetiya* would seem to have been executed in simple style like the *stūpas* of Ceylon. As will be shown below, there was active communication between Ceylon and the Nāgārjunikoṇḍa valley.

The remains of the *Mahācetiya* are the drum fifty feet in diameter, and twenty feet high at the centre, the *āyaka* platforms, *āyaka-khaṁbhas*, some of them in fragments, the foundations of the enclosure wall and the gateways.

65. According to Mr. Longhurst, all the *Āndhradeśa stūpas* are built in



dhist and non-Buddhist royal ladies and private individuals.<sup>66</sup> *Mahādevī* Rudradhara-Bhaṭṭārikā donated money and an *āyaka* pillar.<sup>67</sup> Aḍavi-Cāntisiri, Chaṭṭisiri, Bapisiripikā and Cula-Cāntisirinikā of the Kulahaka family, each contributed an '*āyaka-kham-bha*.' A slab and a coping stone were donated by a Chadakapavatica and his wife Padumavānī together with their sons and daughters. However, nine *āyaka*-pillars or more were set up by Cāntisiri.

The practice of erecting *vihāras* and *cetiya*gharas or apsidal temples<sup>68</sup> by the side of *stūpas* was followed in the Nāgārjunikoṇḍa valley also. Close to the *Mahācetiya* on the eastern side is an apsidal temple;<sup>69</sup> an inscription incised on the marble floor of the shrine in two lines records its foundation by Cāntisiri in the eighteenth year of Virapurisadata's reign 'for the sake of his victory and longevity of life.'<sup>70</sup> To the east of the apsidal temple are fragments of thirty-six pillars, some of them just rising out of the ground, pillars which must have supported the roof of a *maṇḍapa*. Frag-

this style (IA, Vol. 61, p. 183). But the Jaggayyapēṭa Stūpa was formed of earth in layers about two feet thick over each of which was laid a close flooring of very large bricks closely fitted together (ASSI, Vol. I, p. 103).

66. EI, Vol. XX, p. 25, Inscriptions I and J.

67. The meaning of '*āyaka*' is not settled. Some would connect it with '*ayako*', '*ayaka*' (*āryaka*) meaning 'venerable or worshipful'. In our epigraphs we have '*āyaka*' not '*ayaka*'; '*āyaka*' is used as a noun; and the fact that *āyaka* pillars bear inscriptions (EI, Vol. XX, H; Vol. XXI, G2, G3) little favours the theory that they were objects of worship. *Āyaka* is rendered by Lüders and Burgess as 'entrance'. Dr. Vogel objects to this rendering on the ground that in the Nāgārjunikoṇḍa and Amarāvati inscriptions, the word for entrance or gate is '*dāra*' (F. EI, Vol. XX; ASSI, Vol. I, No. 44). An inscription on a coping-stone (ASSI, Vol. I, Pl. XLVIII; fig. 4) of a *Cetiya* platform has '*utarāyake paṭo dāna*' (ibid, p. 93). Another inscription (No. 47, p. 86) on an *āyaka*-pillar (Pl. XLV, No. 1), records the gift of a '*Cetiya-khabha*' (*āyaka*-pillar) at the '*dakhināyaka*' (*dakhināyake* not *dakhināyaka* as Burgess has read it). But in No. 15 Pl. Ivi we have '*utarāyake unisa dānam*.' Since the inscription is on an outer rail coping, '*āyaka*' here means 'gateway'. Pali '*ayo*' means 'entrance'. Thus in the Amarāvati inscription '*āyaka*' is used to denote 'something at the entrance,' as well as projections facing entrances. It would, therefore, seem that the projections received that name from the fact that they faced entrances or 'gateways.'

68. '*Cetiya-ghara*'. It seems that '*ghara*' was restricted to halls used for worship, e.g., '*sela-ghara*' Kārlā No. 1, (EI, Vol. VII); *Cetiya-ghara* Kuḍā Nos. 15 and 23 (CTI), Nāsik Nos. 18 and 19 (EI, Vol. VIII).

69. Plate VI, Nos. 2 and 3.

70. *apano jām(ā)tukasa raṇo M(ā)ṭhariputasa-Ikh(ā)kunam Siri-Virapurisadataso āyu-radhanike vājayike*, (EI, Vol. XX, E.).

ments of inscriptions on those pillars put together, record the foundation of a pillared-hall surrounded by a cloister (*cātusāla-parigahitaṃ*)<sup>71</sup> and its consecration in the eighth fortnight of the rainy season of the fifteenth year of the reign.

A private donatrix who emulated Cāmtisiri was the lay disciple Bodhisiri, daughter of the householder Revata and Budhamnikā, belonging to Govagāma<sup>72</sup> and niece of the treasurer (*Koṭhāgārika*) Bhada (Sanskrit Bhadra). The foundations attributed to her are two '*Cetiya-gharas*'—(one on the Lesser Dhammagiri by the side of a *vihāra*<sup>73</sup> as the special property of the *theris* (nuns) of Ceylon,<sup>74</sup> and another at *Kulaha-vihāra*,<sup>75</sup> a shrine for the Bodhi-tree (i.e.,

71. EI, Vol. XXI, p. 65. But no traces of the quadrangular building remain.

72. As Bodhisiri dedicates her apsidal-temple to the *theris* of Ceylon, she was probably a native of Ceylon. N. Dutt identifies Govagama with Goṇagāmaka, mentioned as a port in Ceylon in the *Mahāvamsa* (IHQ. Vol. VII, p. 653, n. 2).

73. The *vihāra* referred to still stands on the Naharāḷlabōḍu mound.

74. Dr. Vogel's translation of '(bha)daṃṭa (rā)jācariyānaṃ Kasmira-Gaṃdhāra—Cīna—Cūḍā—Tosālī—Avaraṃṭa—Vamga—Vanavāsī—Yavana—Da(mila) (Pa)lura—Tambapaṇṇī—dīpa pas(ā)daḥkānaṃ theriyānaṃ Tambapa(ṇ)ṇakānaṃ—superigahe . . . . . Cetiyaḥgaram kāritaṃ' (F, t. I. 1) as "Caitya-shrine erected for the acceptance of the fraternities of Ceylon who have converted Kasmira etc.," is not satisfactory. Not even the *Mahāvamsa* does credit Ceylonese monks with the conversion of various countries. Keeping in mind the analogy of the Kārlā and Nāsik inscription (Kārlā Nos. 19 and 20, Nāsik Nos. 2, 3 and 4; also EI Vol. I, p. 240), we might translate thus;—"Caitya shrine erected for the venerable teachers who converted Kasmira etc., . . . . .for the special acceptance of (as the special property) of the *theris* of Ceylon." This agrees with the account of the Ceylonese chronicles (the *Dīpavamsa* and *Mahāvamsa*) that Ceylon, Kasmira, Gaṃdhāra, Mahiṣamaṇḍala, Vanavāsa, Aparāntaka Mahārāṭṭha Himālaya and Suvanna-bhūmi, were converted by monks sent from India by Moggaliputta Tissa. Ceylon is said to have been converted by Asoka's son Mahinda (*Mahāvamsa* Chap. XIII, pp. 88 ff). The inscription "*Moggaliputtasa*" on relic caskets from Andher and Sānci stūpas makes Moggaliputta Tissa a historical personality (Lüders' Nos. 664, and 682).

In a learned paper in the Indian Historical Quarterly (Vol. VII, pp. 651 ff) N. Dutt has objected to Vogel's translation of *pasādaḥkānaṃ* as 'who converted.' According to Dutt as '*pasāda*' in the *Mahāvamsa* means 'serene joy,' *pasādaḥkānaṃ* 'of those who brought serene joy.' But the account of the conversion of countries given in the *Mahāvamsa* makes Vogel's translation acceptable (Childers, *pasāda*).

75. Vide *supra*.



a railing around it) at the *Sihāḷa-vihāra*,<sup>76</sup> one cell at the Great Dharmagiri,<sup>77</sup> a *maṇḍava* pillar at the *Mahāvihāra*,<sup>78</sup> a hall for religious practice at Devagiri, a tank, verandah and *maṇḍava* at Puvaseḷa,<sup>79</sup> a stone *maṇḍava* at the eastern gate of the *Mahācetiya* at Kaṇṭakasala,<sup>80</sup> three cells at Hiruṇṭhuva, seven cells at Papilā<sup>81</sup> a stone *maṇḍava* at Puphagiri, and a stone *maṇḍava* at the..... *vihāra*.

### *Ehuvuḷa Cāmtamūla*

The son of Māḍharīputa Siri-Virapurisadata by Vāsīṭhī Bhaṭṭi-devā was Ehuvuḷa Cāmtamūla, the last known king of the dynasty.<sup>82</sup> That he ruled for at least eleven years is shown by the inscription of his half-sister Kodabalisiri (H).

76. On the analogy of *Kulaha-vihāra*, *Sihāḷa-vihāra* would mean the *vihāra* built by the Ceylonese monks or nuns or laymen. Perhaps a branch of the Bodhi-tree at Ceylon was planted at Nāgārjunikoṇḍa.

77. Could it be the mound to the north-west of, and not far away from the *Cula-Dharmagiri*? On this mound are the remains of a *stūpa* and *sela maṇḍava*; the latter consists of a series of four cells on each of the north-east and west sides and a pillared hall 30' 6" x 30' in the south with an open court situated between the pillared hall and the *stūpa*. The roof of the hall rested on sixteen pillars; all of them with the exception of two at the south-east and south-west ends have fallen down. (Plate V Nos. 1 and 4 ASR 1926-27, pp. 158-59).

78. Could this be the *Mahā-vihāra* (lit. Great monastery) to which the '*Mahācetiya*' is said to have been attached (B5).

79. According to Hsüen-Tsang it stood to the east of the capital of Tona-kie-tse-kia (Dhānyakataka). It gave its name to a Buddhist school.

80. The name occurs in an Amarāvati inscription (ASSI, Vol. I, Pl. lxi; No. 54); Burgess and Lüders have read it as Kaṇṭakasola. But the *anuvāra* is clear on the plate. An inscription from Peddāvēgī mentions Kaṇṭakosala (MER, 1926-27 No. 219). It is certainly the port Kontakossyla which is mentioned by Ptolemy (Bk. VII, Chap. 1, Sec. 14) and placed by him just north of the mouth of the Kṛṣṇā and which transliterates *Kaṇṭakasūla* (the spear of thorns) the Sanskrit form of Kaṇṭakasola. The name is preserved in the modern Ghaṇṭasālā, a village thirteen miles to the west of Masulipatam and the sea. There is a *Cetiya* in the village (Rea, *South Ind. Bud. Antiquities*, pp 4 ff), and on the southern boundary of the village there is a mound named Polimēradibba on which loose bricks appear. Surely these are traces of Buddhist buildings (*Ibid.*, p. 42). But no trace of the *sela-maṇḍava* at the eastern gate of the *Mahācetiya* is available.

81. Papilā is perhaps identical with the Pāpikala of the Allūru inscription.

82. H. t. II. 3 and 10, Ehuvāla; G2 t. 1. 8, Ehuvuḷa; G3 Ehuvuḷa. Only in G3 is e turned sideways. K. P. Jayaswal agrees with Hirananda Sastri

*Buddhist monuments of his reign*

The second year of his reign witnessed the completion of a monastery called '*Devī-vihāra*,<sup>83</sup> provided with everything,<sup>84</sup> by queen (*Devī* or *Mahādevī*) Bhaṭṭidevā for the grace and acceptance of the masters of the Bahusūtiya sect.<sup>85</sup> This monastery, with a roofless maṇḍapa, stands at the north-east foot of Nāgārjunikoṇḍa on the Itikarāḷlabōḍu where stand also a stūpa (No. 5) and two apsidal temples.<sup>86</sup> Inscriptions G-2, G-3, are borne by the *āyaka-khaṁbhas* belonging to Stūpa No. 5. Perhaps Bhaṭṭidevā built the stūpa and apsidal temples, in addition to the *Devī-vihāra*, thereby emulating her mother. In the eleventh year Kodabalīsiri consecrated to the masters of the Mahisāsaka school a monastery and a *cetiya*.<sup>87</sup> The *cetiya* is probably Stūpa No. 6 on the top of the hill above the monastery. The latter, which is on the Koṭṭampalagu mound a few furlongs to the north of Nāgārjunikoṇḍa, and commands a fine view of the Kṛṣṇā, has a pillared hall or pavilion in the centre with a row of twenty cells all round. The hall is sixty-one feet square and provided with a flat wooden roof supported by thirty-six lofty marble pillars. Stūpa No. 6 has yielded a number of sculptured beams,<sup>88</sup> two small medallions,<sup>89</sup> a silver relic

in reading 'Bahuvala'. Says he:—"In the plate G, the letter *b* is misformed, but the full form is seen in H, where it occurs twice and is clearly the four-cornered *b*" (JBORS, 1933, p. 173, n. 1). The so-called *ba* has no resemblance whatsoever with the four-cornered *ba* occurring in these inscriptions. It certainly resembles the Jaggayyapēṭa *e* (ASSI, Vol. I, Pl. LII; t. 1. 5).

Like Puṣumāvi it is a Dravidian word and both are difficult of interpretation. 'Ehu' of the name may be Tamil Ehu 'steel', a very old Tamil word.

83. This is another instance of a religious foundation named after its founder. Here the monastery receives the latter part of the queen's name.

84. *savajātaniyuto*.

85. G, G2, G3.

✓ 86. Structural apsidal temples of the very early centuries A.D., are very rare in India. Barring those at Nāgārjunikoṇḍa, one has been discovered at Sāñci, two at Taxila, and one at Sārnāth.

87. Dr. Vogel reads *imañ khaniyañ vihāro ca* and explains *khaniya* by a resort to 'khāṇu pillar' (Childers, *Pali-Eng. Dict.* *khāṇu*). What is read as *ni* is certainly *ti*, for unlike the loop in *na* the loop in *ta* ends in a downward curve. The word is clearly *cetiya*. At Nāgārjunikoṇḍa *cetiya*s and *vihāra*s are found together.

88. Pls. VI, 4; VII, 1, 2, 3 and 4, VIII, 1 and 2.

89. ASR, 1929-30, Pl. 37 d and c, one is embossed with the head of a Greek male figure and the other with the head of an Indian lady. They are not king and queen as they do not wear crowns.

STO. (8)



casket much like the one found in the *Mahācetiya* and bone relics.<sup>90</sup>

The monuments which would seem to belong to the Ikṣvāku period, but which cannot be assigned to any reign definitely, are two *cetiya*s (Nos. 3 and 4) and a *vihāra*<sup>91</sup> on the hill to the north-west of and near the Nāharāḷlabōḍu, the *vihāra* on the Nāharāḷlabōḍu and *Stūpa*s Nos. 5, 7, 8 and 9.

### *Buddhism of the period*

Like the Amarāvati inscriptions the Nāgārjunikoṇḍa inscriptions introduce us to a number of Buddhist schools; the Mahisāsakas, an offshoot of the original *Sthaviravādas*; the *Bahusutiya*s, a sub-division of the *Gokulika*s who belonged to the *Mahāsāṅghika*s, the original schismatics;<sup>92</sup> the *Puvaseliya*s (offshoot of the *Mahāsāṅghika*s) who find place in Buddhaghosa's commentary on the *Kathāvatthu*, along with *Avaraseliya*s, *Siddhathika*s and *Rājagiriya*s, are called *Andhakas*, i.e. schools that took their rise in the *Andhradeśa*,<sup>93</sup> and the *Avaramahāvinaseliya*s, who were patronised by Cāntisiri. According to Dr. Vogel 'Avarasela' is perhaps the abbreviated form of 'Aparamahāvinasela' of our inscriptions.<sup>94</sup> Since a 'Mahāvinasela' school is mentioned in an Amarāvati inscription,<sup>95</sup> since we meet with 'Puvasela' and not 'Puvamahāvinasela' in a Nāgārjunikoṇḍa (Inscription F.) and the Allūru inscriptions, Dr. Vogel's suggestion cannot be accepted. A fragmentary inscription from Amarāvati has 'liyānam' and before it space for four or five letters (*Mahāvinase*?). The teacher belonging to this school is referred to as "*Mahāvinayaṁdhara*"<sup>96</sup> (versed in the Great Vinaya). Can *Mahāvinasela* be a form of *Mahāvinayasela*, the elision of *ya* being not uncommon? Like *Puvaseliya* and *Aparaseliya*, *Puva-*

90. Dr. Vogel thinks that the eastern side of the *stūpa* is the most important one. But the relic caskets from the *Mahācetiya* and *Stūpa* No. 6 were found in chambers on the north-eastern side.

91. *Vide supra*.

92. Walleser, *Die Sekten des alten Buddhismus*, pp. 6 and 21.

Hsuen-Tsang found *Mahāsāṅghika*s in Tona-kie-tse-kia. Watters 'On Yuan-Chwang' O.T.F. Series, Vol. II, p. 214.

93. Edited by Mrs. Rhys Davids, p. 104. *Avarasela* is also mentioned by Hsuen-Tsang as a hill which stood near the capital *Dhānyakataka* (*Ibid.*).

94. EI, Vol. XXI, M2, l. 5, M3, l. 6; Vol. XX, E. l. 5.

95. ASSI, Vol. I, p. 105, Pl. LX, No. 49; Mahava(vi)nasela is mentioned as a place-name in Pl. lviii No. 35, (*Ibid.*).

96. *Ibid.*, p. 102.

*mahāvīnaseliya* and *Aparamahavīnaseliya* schools might also have arisen. It is well to remember the remark of Rhys Davids.<sup>97</sup>—“As the so called sects were tendencies of opinion, the number of them was constantly changing.” Dr. Vogel takes *Ayira-Haṁgha* (C1, C2) to be the name of a school. In his paper, entitled ‘Notes on the Nāgārjunikoṇḍa Inscriptions,’ N. Dutt contends that ‘*Ayira-Haṁghānam*’ is another form of ‘*Mahāsāṁghikānam*’.<sup>97a</sup> But ‘*Aira-Utayipabhāhinam*’ in an Amarāvati inscription,<sup>98</sup> ‘*Āryamahā-sāṁghikānām Lokottaravādinām Madhyadesikānām paṭhena Vinayapīṭakasya, Mahāvastuṣeṇādi*,<sup>99</sup> ‘*Āyirānam Puvaseliyānam*’ in the Allūru inscription, prove that *Ayira* (*Ārya*) is not used even with reference to sects in the sense of ‘*mahā*’ but only in the sense of ‘venerable.’ ‘*Ayira-Haṁgha*’, like ‘*Catudisa Sagha*’ of the Nāsik and Kārlā inscriptions, would, therefore, mean the venerable *Saṁgha*.<sup>100</sup>

Cāntisiri’s wish that the families to which she belonged and the whole world might attain happiness in both the worlds, reminds us of the Mahāyānist who places the attainment of Bodhi knowledge and liberation from worldly miseries of all creatures, before his own.<sup>101</sup> According to Hiuen-Tsang monks studying the ‘Great Vehicle’ lived in the *Āndhradeśa*. Nāgārjunikoṇḍa sculptures also show the Mahāyānist tendencies at work (worship of large Buddha figures, one of which was found in the large square chamber at the north-west end of the monastery on the mound to the north-west of the Nāhārālabōḍu; three others were found at site No. 4).<sup>102</sup> Where, among all the Hīnayāna schools mentioned, does Mahāyānism come in? The answer is given by Mrs. Rhys Davids:—“The extension of the Mahāyānist school was and is of a very vague and fluid kind. Those to whom it applied formed no close corporation.”<sup>103</sup> Mr. Rhys Davids compares the relation of the Mahāyāna to Hīnayāna schools with that of the various Roman and Greek Catholic schools to those of the early Christians.<sup>104</sup>

97. ERE, q. v. *Hīnayāna*.

97a. IHQ, Vol. VII, pp. 647 ff.

98. Lüders, No. 1276; ASSI, Vol. I, p. 87, No. 45, Pl. LX.

99. *Mahāvastu*, ed. Senart, p. 2.

100. M. 15, EI, Vol. XXI, mentions (*Mahābhī*)*khu Saṁ* (*gha*).

101. This ideal finds expression in *Kāraṇḍavyūha* where Avalokiteśvara Bodhisattva is represented as refusing to accept Nirvāṇa, until all creatures were in possession of the Bodhi knowledge and were freed from worldly miseries (Sāmasvāmī’s ed. p. 121).

102. ASR, 1926-27.

103. *Points of controversy*, Preface, XLVI.

104. ERE, *Hīnayāna*.



### *Ceylon and Nāgārjunikoṇḍa*

Ceylon and Ceylonese Buddhism were in touch with Nāgārjunikoṇḍa. Āryadeva, a disciple of Nāgārjuna (3rd century A.D.), was a native of Ceylon, but spent the greater part of his life in India. The pot containing his relics has been found in the Guntur District.<sup>105</sup> *Theris* of Ceylon would seem to have lived in the Nāgārjunikoṇḍa valley, for the apsidal temple on the Nāharāḷlabōḍu is dedicated to them. A *vihāra* built by a Ceylonese Buddhist is also mentioned (*Sihala-vihāra*, inscription F.). Probably the trade routes from the eastern ports and the *Mahācetiya* enshrining the 'Jhātu' of the Great Teacher attracted these pilgrims to eastern Deccan.

### *Buddhist Canonical Books Mentioned*

A point of interest is the mention of the *Dīgha* and *Majjhima* sections of the *Sutta Piṭaka* and of the five *Mātukas*.<sup>106</sup> The *Mātukas* are the condensed contents especially of the philosophical parts of the Canonical books in the *Abhidhamma*. On the authority of Burnouf's translation of the *Saddharma Puṇḍarīka*, Childers says that it means also the list of *Vinaya* precepts omitting all the explanations and other details.

### *Administration : Administrative divisions*

The biggest administrative division was the *rāṣṭra*, a division identical with the *Sātavāhana āhāra*. But the *rāṣṭra* division was known to the pre-Ikṣvāku period in the Āndhradeśa. The Allūru and Amārāvati inscriptions mention *raṭhas*.<sup>107</sup> The division below the *rāṣṭra* was *gāma*.<sup>108</sup>

105. *Vide infra*.

106. 'Dīgha-Majjhima-paricca-Mātuka-osaka (desaka) vācakānaṃ ācariyānaṃ Ayira-Haṃghānaṃ a(ṃ)tevāsikena Dīgha-Majjhima-Nikāya-dharena bhaja(da)nt Anadena' (C1, C2). *Pali-English Dict.* q. v. *mātikā*.

107. ARE, 1923-24, p. 97 and Pl. II 4-5: *Caratthe Maca(pa)da*; ASSI, Vol. I, No. 17, 'Tompukiratthe (?) adhiṭthane'.

According to Burgess *adhiṭhana* may be the name of a town or may mean capital. After *adhiṭthane* we have a lacuna with traces of four letters and after it *vathavasa*. The lacuna would then seem to have contained the name of a town.

108. The villages mentioned in the Ikṣvāku records are *Paṃṇagāma* at which masters of the venerable *Samgha* are said to have resided, *Govagāma*, *Nadātūra* in *Kammākarattha*, *Mahākāṃḍurūra* and *Velagiri*.

### Officials

The official titles known to us are those of *Mahāsenāpati*, *Mahā-talavara*, *Mahādaṇḍanāyaka* and *Koṣṭhāgārika*.<sup>109</sup> A feature of the Ikṣvāku period is the bearing of two or more titles by the same person.<sup>110</sup> Vāsīthīputa Kāṁdasiri, Vāsīthīputa Mahā-Kāṁdasiri and Viṇhusiri of the Pūkiya family<sup>111</sup> and Vāsīthīputa Khamdacalikiremmaṇaka of the Hiraṁṇaka family, bore the titles of *Mahāsenāpati* and *Mahātalavara*; the son-in-law of Siri-Cāntamūla bears the titles of *Mahāsenāpati*, *Mahātalavara*, and *Mahādaṇḍanāyaka*; perhaps this indicates a higher position than that of the other *Mahātalavaras*, which he enjoyed in virtue of his being the son-in-law of the king.

### Official Titles: *Mahāsenāpati*

Vogel looks upon *Mahāsenāpati* as a nobiliary title on the score that the Sātavāhana *Mahāsenāpati* was in charge of *rāṣṭras*. It is highly improbable that high dignitaries are known in their inscriptions by their nobiliary titles only. In the Jangli Guṇḍu inscription a *Mahāsenāpati* in charge of an *āhāra* is mentioned along with a *Gāmika*, an official. A *Mahāsenāpati* with non-military duties was possible in an age of confusion of titles and duties. In all the records of the Ikṣvāku period the title *Mahāsenāpati* precedes that of *Mahātalavara* and except in one instance the wives of *Mahātalavara-Mahāsenāpati-Mahādaṇḍanāyakas* bear the title of *Mahātalavarī* only.<sup>112</sup> Could this indicate that the title of *Mahāsenāpati* was superior to that of *Mahātalavara*?

109. Since *Koṣṭhāgāra* means 'storehouse'; Prakṛt *Koṣṭhagārika* is best construed as 'keeper of royal stores.' See also Lüders' No. 937, *Koṣṭhagala*.

110. In the Cinna Ganjam inscription of the time Siri-Yaśa Sātakaṇi we have *Mahatarakasa Mahā-e----* The latter is perhaps the mutilated form of *Mahāsenāpatisa*; in that case the combination of two or more titles in the same person is not peculiar to the Ikṣvāku period.

111. According to Vogel Mahā-Kāṁdasiri of C5 is identical with Kāṁdasiri the husband of Cāntisirīnikā C3. He however considers the lady mentioned in C5 as a co-wife of Kāṁdasiri, for while Cāntisirīnikā mentions Kharīda-sāgarāṇṇaka as her son, the other lady mentions *Mahāsenāpati-Mahātalavara-Viṇhusiri* as her son, and both C3 and C5 were incised on the same day. In our epigraphs 'Mahā' and 'Cula' are used to distinguish a younger from an elder person, that is when they both bear the same name, e.g., Cāntisirīnikā and Cula-Cāntisirīnikā (B4, C5); Damila-Kaṇha and Cula-Kaṇha (Lüders' No. 1243). On the analogy of these names Mahā-Kāṁdasiri is either an elder brother, or some senior member of the Pūkiya family.

112. B2, EI, Vol. XX.



*Mahātalavara*

In his note on the Nāgārjunikoṇḍa inscriptions Vogel says<sup>112a</sup> "The curious term *Mahātalavara* which is also met with in other inscriptions of Southern India must likewise denote a high dignitary, whose exact function, however, is not clear. The second member of the compound is not a Sanskrit word, but seems to be a term borrowed from some Dravidian language." As 'mahā' is a prefix denoting a higher title, 'talavara' is the term to be explained. Says Vogel: "We must leave this question to the decision of students of South Indian Languages. Can the word have any connection with Tamil *taḷavāy* (=a general), Tamil *talaiyāri* (=a village watchman) or Canarese *taḷavara*, *taḷavāra* (=a watchman, a beadle)?" Since Canarese *taḷavara* (=a watchman) very nearly corresponds to our *Talavara*, since Tamil *talaiyāri* also means watchman, *taḷavara* and *talaiyāri* are the words with which *Talavara* should be connected.<sup>113</sup> The title of *Mahāsenāpati* borne by *Mahātalavaras* may also exclude Tamil *taḷavāy* (commander). *Talaiyāri* as Tamil form of *Talavara* or *Talavara* as a Prākṛt variation of *talaiyāri* is phonetically possible.<sup>114</sup>

Since *Talavaras* are mentioned in the *Kalpasūtra* with eighteen *gaṇarājas*, Vogel looks upon *Talavara* as military title. But the *Subodhikā*, a commentary on the *Kalpasūtra*, shows that it was an official title.<sup>115</sup> The *Mahātalavaras* would seem to have been viceroys. As has been suggested above, the office of *Mahātalavara* was a Sātavāhana one derived from the local office of *Talavara* much in the same way as the offices of *Mahābhoja* and *Mahārāṭhi* were from those of *Bhoja* and *Rāṭhika*.<sup>116</sup>

112a. EI, Vol. XX, p. 6.

113. Tamil *talaiyārikkam* (watchman's dues, SII, Vol. II, p. 119, n. 4) is certainly the Canarese *taḷavārike* (EI, Vol. I, p. 402, n); *talapāṭaka* as a revenue term occurs in the Kalimpur plates of Dharmapāla (IA, Vol. XI, text, l. 51). See Wilson, *Glossary*—*talapada*. D. C. Sircar connects *talavara* with Tamil *talaiyan* (op. cit., p. 15).

114. Pischel, op. cit., Sec. 254.

115. *Talavarah tuṣṭa-bhūpāla-pradatta-paṭṭa bandha vibhūṣitā Rājasthāniyāḥ*. This passage has been quoted by Vogel himself.

116. On the evidence of the Allūru inscription we may say that during the Sātavāhana period the title of *Mahātalavara* is not found in combination with those of *Mahāsenāpati* and *Mahātalavara*. On this score even the Ramareḍḍipalle inscription which mentions a *Mahātalavara* would also belong to the Sātavāhana period.

"...It penetrated also into Northern India, for there can be little doubt that it is identical with the mysterious word *taravara* which coupled with *mahāpratihārā* (= "a great chamberlain") is found in the legend of one of the clay sealings excavated by the late Dr. Bloch at Basārh, the site of ancient Vaiśālī. This document belongs to the Gupta period. It was suggested by Dr. Bloch that the word *tarika*, which occurs in the lists of officials in mediaeval copper-plate charters, may quite well be a corrupted form of *tara-para*."<sup>116a</sup> These instances show that the office of *Talavara* survived the Ikṣvāku period. The Koṇḍamuḍi plates mention a *Mahātala-para-Mahādaṇḍanāyaka*. Besides the instances cited by Vogel we have the Deo-Baraṇārka inscription of Jīvitagupta II of Magadha, which mentions a *Talāvātaka*;<sup>117</sup> the Kudopali plates of Mahābhavagupta, assigned by Keilhorn to the first half of the twelfth century A.D.,<sup>118</sup> mention a *Talavargin*; and the Kaṭak plates of Mahāśivagupta mention a *Talahi(?)ta*,<sup>119</sup> and in an inscription of the Kalacūri king, Rāyamurāri Sovideva (A.D. 1173), the son of the governor of Ehūr is called *Taḷavara Caṁdeya-nāyaka*.<sup>120</sup>

### *Mahādaṇḍanāyaka*

The title *Mahādaṇḍanāyaka* is unknown to the Sāta-vāhana period. As *daṇḍa* means 'rod' as well as 'army' (*daṇḍa-nīti*=administration of justice), the title can be explained as judicial or military. Since *Mahāsenāpati* was in origin a military title *Mahādaṇḍanāyaka* would be a judicial one. All these titles were hereditary and sometimes more than one son inherited the father's titles.

### *Other Conclusions*

The few glimpses that the Ikṣvāku records and sculptures afford into the social life of the period have been discussed in the chapter entitled 'Social, Economic and Religious Conditions', as it represents a continuity with the conditions in the Sātavāhana period and in many aspects presents no break with the past. According to Vogel seaborne trade was "no doubt also largely responsible for

116a. EI, Vol. XX, p. 7.

117. CII, Vol. III, No. 46.

118. EI, Vol. IV, p. 258, n.

119. EI, Vol. III, p. 352.

120. EI, Vol. XII, p. 335.



the flourishing state of Buddhism in this part of India. The devotees of the Good Law were largely recruited from the commercial classes and it was their wealth which enabled not only the merchants themselves, but also their royal masters, to raise monuments of such magnificence as the great *stūpa* of Amarāvati." The remains of an ancient quay discovered by Longhurst on the right bank of the Kṛṣṇā near the Nāgārjunikoṇḍa plateau,<sup>121</sup> and the emporiums of Kaṇṭakossyā and Allōsygne would seem to be evidence of a vast seaborne trade with Ceylon, Farther India, and the West. This trade was perhaps responsible for the gifts of crores of gold with which Siri-Cāntamūla is credited. But the Buddhist monuments of the Ikṣvāku period were almost all of them constructed neither by merchants nor by their royal masters. All of them were, except the foundations attributed to Bodhisiri and a slab donated by Cakrapavatica, set up by royal ladies. It is then seen that Nāgārjunikoṇḍa cannot by itself prove that the flourishing Buddhism was a result of flourishing trade. It must also be noted that Nāgārjunikoṇḍa does not introduce us to such a glorious epoch of Buddhism as Amarāvati, Gummaḍidurru, Allūru and Kaṇṭakasela, for we do not find at Nāgārjunikoṇḍa such a crowd of Buddhist devotees as at Amarāvati. Evidently the rise of the Brahmanical dynasties was silently undermining Buddhism from the beginning.

Of the Ikṣvāku currency we know nothing except that the *denarii* were current. Not a single Ikṣvāku coin has been picked up. As the Sātavāhanas made large issues of lead and copper coins which are discovered in heaps in the Kṛṣṇā, Godāvari and Guntur districts even to-day, especially at Nāgārjunikoṇḍa, it is possible that the Ikṣvākus did not find it necessary to issue new coins.

121. IA, 1932, p. 188.

## CHAPTER VIII

### KINGS OF THE BRĤATPHALĀYANA GOTRA

The material for a study of the dynasties that succeeded to the political heritage of the Sātavāhanas in the *Āndhradeśa* and in the areas south of the Kṛṣṇā as far as Pālār is scanty. Of the kings of the Br̥hatphalāyana<sup>1</sup> gotra, we have but a single copper-plate grant (the Koṇḍamuḍi plates of Mahārāja Jayavarman).

#### *Chronology.*

The chronology of the period is far from being satisfactorily settled. While editing the grant just mentioned Dr. Hultzsch says<sup>2</sup>:—"The alphabet of his (Jayavarman's) inscription shows that he must have lived in the same period as the Pallava king Śiva-Skandavarman who issued the Mayidavōlu plates." This view has been followed generally by other writers on South Indian History. Prof. Jouveau-Dubreuil not only follows Dr. Hultzsch but even says that the unknown predecessor of Śiva-Skandavarman Pallava ruled between 225-250 A.D.<sup>3</sup> A fuller knowledge of the Ikṣvāku dynasty than was possible before the discovery of the Nāgārjunikoṇḍa inscriptions has led Prof. Dubreuil to change his views. He now places the Ikṣvākus in the third century A.D. and shifts the early Pallavas to the fourth; but even here he maintains that Mahārāja Jayavarman and Yuvamahārāja Śiva-Skandavarman were

1. Br̥hatphalāyana as a gotra name is not to be found in other records. But the phrase *Br̥hatphalāyana-sa-gotto* occurring in the Koṇḍamuḍi plates of Jayavarman leaves no doubt on the point. In these plates as well as in the records of the kings who are said to have belonged to the Śālaṅkāyana and Ananda gotras we miss the dynastic names. This recalls to our mind some of the Sātavāhana inscriptions and coins where we have metronymics derived from Vedic gotra names, but miss the dynastic name. In the total absence of their dynastic names scholars have labelled the former group of kings as 'the Br̥hatphalāyanas, the Śālaṅkāyanas and the Anandas.' It is like calling the Pallavas and the Kadambas as the Bhāradvājas and the Mānavyas respectively. We would avoid the confusion between the dynastic and gotra names if we call these kings 'kings of Br̥hatphalāyana gotra,' 'kings of the Śālaṅkāyana gotra' and so on.

2. EI, Vol. VI, p. 316.

3. *Ancient History of the Deccan*, p. 54.



contemporaries.<sup>4</sup> Dr. K. R. Subramaniam has also followed Dr. Hultzsch. He would make the Ikṣvākus, Jayavarman and the Palavas contemporary powers and give them a third century date.<sup>5</sup>

A comparative study of the alphabet of the Koṇḍamuḍi and the Mayidavōlu plates throws some doubt over the contemporaneity postulated by Dr. Hultzsch. No doubt the alphabets of the two grants have some common characteristics. Both exhibit a cursive writing. Both have the peculiar *e* which according to Dr. Hultzsch resembles the archaic Tamil *śa*,<sup>6</sup> the *ma* with a loop at the bottom, and the semicircle or triangle open at the top, replaced by a rudimentary vertical to which is attached on the left a curved stroke. Sometimes the curved stroke does not touch the vertical as in 'Yuvamahārāja,' 'bāṃhadēyam' and 'vitarāma' (Mayidavōlu ll. 1, 12 and 13 respectively); and in 'Mahēśvara,' 'Jayavaṃmo' and 'amhe' (Koṇḍamuḍi ll. 3, 5 and 7 respectively). The *sa* consists of two curves one below the other but not connected still. Besides these common features mentioned by Dr. Hultzsch there are others like the peculiar forms of *ku*, *ke*, *ha*, *la*, and *na*.<sup>7</sup> These common peculiarities are evidently to be explained by the fact that the records come from one and the same area, from adjoining taluqs in the Guntur District.<sup>8</sup>

4. JAHRS, Vol. V, p. 91.

'The Mayidavōlu plates are written in the same alphabet as the plates of Jayavarman'—*Ibid*.

5. "At the time of his (Śiva-Skandavarman's) rule, about the middle of the third century A.D., the Bṛhatphalāyanas ruled what was later known as the kingdom of Veṅgi (Vēṅgi) and the Ikṣvākus were in possession of the Andhra country stretching from about Śrī Śaḷlam northward and extending indefinitely into Dakṣiṇa Kosala and along the coast north of the Godāvarī." *Buddhist Remains in Andhra and Andhra History*, p. 78.

While writing this chapter I got D. C. Sircar's monograph entitled *The Successors of the Sātavāhanas in the Eastern Deccan*. He has also followed the old view.

6. EI, Vol. VI, p. 86.

7. It is interesting to note that the cursive *ha* which agrees with the northern Gupta form (Bühler, Tables IV, 39) occurs in the Jaggaṃyapeta inscriptions of the time of the Ikṣvāku king Virapurisadata, but does not occur in the Nāgārjunikoṇḍa inscriptions of his reign. It occurs in a Kārlā inscription EI, Vol. XXIV, p. 282 and Pl. XVI l. 3). The peculiar *ha* on some of the coins of Gotamīputa Śrī-Yaśa Sātakaṇi was probably developed out of this *ha*.

8. Mayidavōlu is a village near Narasaraopet, the headquarters of the taluq of that name, and Koṇḍamuḍi is a village in the Tennali taluq. It is only to be expected that alphabets vary not according to dynasties but according to localities, and in establishing any comparative system of palaeo-



By the side of these common characteristics stand out certain differences in the Mayidavōlu grant which seem to indicate a further stage of development from the Koṇḍamuḍi alphabet. Says Dr. Hultsch: "The group *jā* (Koṇḍamuḍi plates II. 5, 11 and 34) has a different shape, the vowel-mark being attached on the right, and not at the top of the letter as in the Mayidavōlu plates (II. 18 and 24). The *n* (or *ṇ*)<sup>9</sup> is identical in shape with the lingual *ḍ* but the dental *d* is represented by a separate character while in the Mayidavōlu plates no distinction is made between all the four letters."<sup>10</sup> The other differences which are more important for settling the relative chronology of the two dynasties and which have not been pointed out by Dr. Hultsch are as follows:—

(a) Whilst the Mayidavōlu *sa* consists of two equal curves, the upper curve of the Koṇḍamuḍi *sa* is bigger than the lower one and resembles the upper curve of *sa* in all other inscriptions. This fact and the peculiarity common to the Mayidavōlu *sa* and the Koṇḍamuḍi *sa* which has been noted above make it probable that the latter represents a transition to the former. Whilst the two curves of the Mayidavōlu *sa*, which are more developed than those of the Koṇḍamuḍi *sa*, end in strong hooks on the left, the curves of the latter have no such finish.

(b) The broad-backed *na* of the two grants differs from the *na* of the Hira-Haḍagaḷli and the Gunapadeya grants, which has

graphy we must select territorial rather than dynastic names. The highly cursive writing of the Hira-Haḍagaḷli grant shows in its ductus a certain relationship to the Jangli Guṇḍu (in the Bellary District) inscription of Siri-Puḷumāvi, the last of the Śātavāhanas. The similarity between Gotamīputa Siri-Sātakani's and Uṣavadāta's Nāsik and Kārla inscriptions is explained by the area of their location. (JRAS, 1926, p. 625). The differences between the Mayidavōlu and the Hira-Haḍagaḷli grants of Śīva-Skandavarman Pallava must be explained by the same principle. The peculiar *ma*, *sa*, *ha*, *la*, *na*, and *e* are not to be found in the Hira-Haḍagaḷli grant. The Udayagiri cave inscription of Candragupta II of the year 82 (G. Era) is the box-headed variety of the Central Indian alphabet. The Sāñci inscription of the same king is in the character of the southern alphabets (CII, Vol. III, p. 4). Instances of this kind can be multiplied.

9. *na* does not occur in the Koṇḍamuḍi plates.

10. It may be argued that this greater absence of differentiation in the Mayidavōlu plates may indicate an earlier period. But differentiation does not always represent a later stage of development. The looped *ta* and *na* are later forms of the *na* with the horizontal or curved base and the *ta* with the semicircle at the bottom, and yet there is less difference (sometimes no difference) between the former than between the latter.



a strongly curved base line, the beginnings of which we see in the Gīrnār *praśasti* of Rudradāman<sup>11</sup> and in some Kuṣāṇa inscriptions.<sup>12</sup> The Mayidavōlu *na* is more broad-backed than that of the Koṇḍamuḍi plates and this fact certainly points to a later period.

(c) Whilst the *e* of both the grants has a form not met with elsewhere the Mayidavōlu *e* is more cursive and ends in stronger hooks than the Koṇḍamuḍi *e*.

(d) Whilst the verticals of both the Koṇḍamuḍi and the Mayidavōlu *la* are bent to the left, they have longer tails and smaller bodies than those of some of the Amarāvati inscriptions of the first and second centuries A.D.<sup>13</sup> The body is smaller in the Mayidavōlu than in the Koṇḍamuḍi grant. This development can be traced further. In the western script of the sixth and seventh centuries the body becomes smaller and the tail correspondingly longer. True in the *la* of the grant of Cārulevī<sup>14</sup> (later than the Mayidavōlu grant) the body is more prominent than in the Mayidavōlu *la*, but even so the former registers a development over the latter in the enormous tail which is a feature of the *la* of the Eastern Cālukya and later Pallava charters.

Again the Koṇḍamuḍi *la* has not the angular or slightly curved base of the Mayidavōlu *la*.<sup>15</sup> However the *la* in '*alonakhādakam*'<sup>16</sup> resembles the Mayidavōlu *la* (angular base) but even here the upper vertical is not bent to the left as in Mayidavōlu and the medial *o* sign over it is an earlier form of that found in the Mayidavōlu plates.<sup>17</sup> The vertical of the Koṇḍamuḍi *la* does not continue the curve of the body but starts from the middle of its right arm so that even careful epigraphists like Dr. Hultsch cannot distinguish between *la* and *gi*. In line 42 Dr. Hultsch reads '*tagivarena*' for '*talavarena*,' and Dr. Vogel<sup>18</sup> thinks that the former is a mistake

11. Bühler, Tables III (vi).

12. *Ibid.*, V.

13. ASSI, I. Nos. 8, 16, 32 and 44.

14. The Cārulevī grant was mistakenly called a grant of Nandivarman of the Śālaṅkāyana gotra by Dr. Fleet in IA, Vol. V, p. 176. However, he corrected himself in Vol. IX. Since writing these lines I find that D. C. Sircar has also noticed the mistake, *vide infra*.

15. *la* with the curved base occurs in ll. 13, 15 and 22 while *la* with the angular base is found in ll. 2 and 6.

16. Koṇḍamuḍi line 32.

17. *Vide infra*.

18. EI, Vol. XX, p. 7, n.

of the scribe for the latter. This error arises from the rudimentary form of the Koṇḍamuḍi *la*.

(e) The curved horizontal member of the Mayidavōlu *ka* like that of the Cārudevī grant is surely later than the straight line of the Koṇḍamuḍi *ka*.

(f) The *ba* of the Koṇḍamuḍi grant with the notch in the left vertical which does not, except in a few cases, show a *serif* at the upper end (ll. 4, 10, 37 and 38) and is slightly open on the left at the top is less cursive than the closed *ba* of the Mayidavōlu and the Cārudevī grants. The Koṇḍamuḍi *pa* in its narrow and curved base is an obviously earlier form.

(g) The letter *ya* shows practically the same features of development from the Koṇḍamuḍi to Mayidavōlu as the letter *pa*.

(h) The vertical member of the Mayidavōlu *a* like that of the Cārudevī grant is longer than that of the Koṇḍamuḍi *a*. The lower end of the vertical of the former shows sometimes a bend and sometimes a reascent to the left. The reascent is more pronounced in the Cārudevī<sup>19</sup> than in the Mayidavōlu grant; in the later Pallava charters there is a reascent to about half the length of the vertical.<sup>20</sup> The curves at the base of the verticals of the Koṇḍamuḍi *a* are rudimentary, as those in Uṣavadāta's inscriptions from Kārlā. The upper and lower limbs of the two Pallava grants under reference are connected to the middle of the vertical by a straight line; in the Koṇḍamuḍi grant they are represented by a wavy line connected to the top of the vertical by a slanting stroke. While the vertical and left upper limb have nail heads which in the Cārudevī grant are turned into small curves attached to the top of the vertical (ll. 8 and 10), the Koṇḍamuḍi one has no such nail-head or curve. The general appearance of the Koṇḍamuḍi *a* is altogether more primitive.

(i) The medial *ā*, *i* and *o* signs of the Mayidavōlu plates show a more developed form than those of the Koṇḍamuḍi plates. While in the Koṇḍamuḍi plates the sign expressing the length of the vowel in *ā* is a short stroke attached to the middle of the vertical (ll. 6 and 9), in the Mayidavōlu plates it is a curve (line 4.) which becomes stronger in the Cārudevī plates. (ll. 6, 8, 10 and 16). Even where the strokes are attached to the top of the letter those in the

19. ll. 6, 8 and 9.

20. Bühler, Tables VII, i, xx and xxii.



Mayidavōlu plates end in better curves and have longer tails (as in the Cārudevī grant) than those of the Koṇḍamuḍi plates. In the latter the medial *i* sign is a semi-circle; in the other two it approaches the closed circle. The medial *o* sign in the Mayidavōlu (line 13) is a wavy line while in Koṇḍamuḍi (line 32) it is a horizontal stroke. Even where it is a horizontal line over the letter, the tail on the right is longer in the Mayidavōlu than in the Koṇḍamuḍi grant. In the Cārudevī grant it is longer still.

Scholars are agreed that the Cārudevī grant is later than the Mayidavōlu grant. The line of development is therefore from the Koṇḍamuḍi to the Mayidavōlu grant, and then on to the Cārudevī grant.<sup>21</sup> Even where the Mayidavōlu alphabet does not approach the Cārudevī alphabet, it shows more developed forms than those of the Koṇḍamuḍi plates.

The Mayidavōlu plates were issued by Yuvamahārāja Śiva-Skandavarman during the reign of his father (Bappa). The palaeography of the plates makes it therefore highly probable that Jayavarman reigned at least a generation before the predecessor of Śiva-Skandavarman.

The general facts of history point to the same conclusion. It may be presumed that the find place of the Koṇḍamuḍi grant (Tenali taluq) is not far from the object of the grant.<sup>22</sup> Then Jayavarman's sway would have extended over lands south of the Kṛṣṇā. The alphabetical peculiarities common to the Mayidavōlu<sup>23</sup>

21. The orthography of the grants furnishes corroborative evidence. Whilst the writer of the Koṇḍamuḍi plates follows the practice of the Śātavāhana inscriptions where every double consonant is expressed by a single letter (the exceptions are 'baṁmahadeyam' and 'Jayavaṁmo'), the writer of the Mayidavōlu plates adopts the etymological spelling in 'paṭṭika', 'datta', 'sa-gotto' and 'kāraṇjā'. In the Hira-Haḍagaḷli grant the etymological spelling of the Pandit is more pronounced than in the other two. The orthography of the Cārudevī grant is in accordance with that of literary Prakṛt. Dr. Hultsch himself remarks (EI, Vol. VIII, p. 144. n. 5) that in this respect the two grants of Śiva-Skandavarman occupy an intermediate position between the Śātavāhana inscriptions and the Cārudevī grant.

22. *supra*, p. 152.

23. Prof. Jouveau-Dubreuil sees in the Kūdūra and the Kūdūrahāra, according to him roughly corresponding to the modern Bandar taluq of the Kṛṣṇā District, the capital and the kingdom respectively of Mahārāja Jayavarman. The Prof. has narrowed down too much the kingdom of Jayavarman. Scholars like Dr. Hultsch and Kielhorn (EI, Vol. VI, p. 316; Vol. IV, p. 34; Vol. V, p. 123) are agreed that the Kudūrahāra of the Koṇḍamuḍi plates is the same as the Kudrahāra viṣaya of some of the Śālaṅkāyana

and the Koṇḍamuḍi grants are corroborative evidence in the same direction.<sup>24</sup>

Whilst the Mayidavōlu grant of Yuvamahārāja Śiva-Skandavarman proves that the Guntur District or part of it was included in the Pallava division of Amḍhāpata,<sup>25</sup> the Cārudevi grant shows that the Guntur region continued to be part of the Pallava Dominions during the reigns of Dharmamahārājādhirāja Śiva-Skandavarman and his immediate successors Skandavarman and Yuvamahārāja Buddhavarman.<sup>26</sup>

inscriptions and the Gudrahāra, Gudravāra and Gudrāra *viṣaya* of the Eastern Cālukya grants. In a Kākatīya inscription on the right door-pillar of the Bhīmeśvara temple at Guḍivāḍa (593 of 1893), Guḍivāḍa is said to have belonged to the district of Gudrāra. Dr. Hultsch has identified Kūdūra with Guḍivāḍa, the headquarters of the taluq of the same name in the Kṛṣṇa District. A grant of Mahārāja Nandivarman Śālaṅkāyana from the Kollair Lake in the Kaikalur taluk of the Kṛṣṇa District makes it probable that the latter was also included in the Kūdūrahāra or Kudrahāra *viṣaya* of the grant. Thus the Kūdūrahāra of Jayavarman's time included besides the Bandar taluq the territory as far west as Guḍivāḍa, as far north as the Kollair Lake and as far south as the northern part of the Guntur District. Besides, in the Sātavāhana and Śālaṅkāyana records *āhāra* (or *hāra*) and *viṣaya* denote a division of the kingdom, not the whole kingdom. Kūdūra mentioned in the Koṇḍamuḍi grant is spoken of as the headquarters of the governor of the district, and as a '*viṣayakhaṇḍāvāra*' i.e., royal headquarters in camp. According to Hemacandra (*Desikōśa* q.v.) it may also signify a capital. In Nāśik No. 4 (inscription of Gotamīputa Siri-Sātakaṇi) which the inscription under reference resembles in phraseology, a '*viṣayakhaṇḍāvāra*' in Govadhanahāra is mentioned. The capital of Gotamīputa Siri-Sātakaṇi was Paithan, far away from Govadhana or Govadhanahāra.

24. Pāntūra, the village mentioned in the grant as '*banhadeya*,' can be identified with Pottūru in the Guntur taluq. Prof. Jouveau-Dubreuil identifies it with Panduru in the Bandar taluq of the Kṛṣṇa District (*Ancient History of the Deccan*, p. 85).

25. 'Viripara' the village situated in the Amḍhāpat(h)a and the object of Śiva-Skandavarman's grant is certainly the Virpāru mentioned in the Kopparam plates of Pulakeśin II (EI, Vol. XVIII, p. 258) and perhaps the modern Vipparla in the Narasaraopet taluq of the Guntur District.

26. Śiva siri-Āpilaka, śiva siri-Sātakaṇi, śiva Skanda Sātakaṇi; the prince called Khamda-nāga in a Kaṇhēri inscription (ASWI, Vol. V, p. 86) is called śiva-Khamda-nāga-siri in a Banavāsi inscription (IA, Vol. XIV, p. 331). These instances of the use of 'śiva' in the inscriptions and on the coins of the second century B.C. and second century A.D., make it highly probable that 'śiva' in the expression Śiva-Skandavarman is an honorific prefix and that therefore Śiva-Skandavarman and Skandavarman are identical. Sometimes 'śiva' enters into the composition of names, e.g., Śivamaka.



It is thus clear that the reign of Jayavarman in the same region must be placed before that of Yuvamahārāja Śiva-Skandavarman.

### *The rise of the dynasty*

The rise of the dynasty of *Mahārāja* Jayavarman is shrouded in mystery. Even so, the Ikṣvāku records from Nāgārjunikoṇḍa and Jaggayyapēṭa make a tentative suggestion possible. The cursive writing of the Koṇḍamuḍi grant obviously places it after the Ikṣvāku inscriptions. It has been shown above that the Ikṣvākus ruled not only north and south of the Kṛṣṇā, but as far east as the delta of the Kṛṣṇā; then their dominions must have included at least a part of what was later on the kingdom of Jayavarman. The continuance of the Ikṣvāku offices of *Mahātālavara* and *Mahādaṇḍanāyaka* under Jayavarman is another link in the chain of evidence that suggests that Jayavarman or his predecessors had a large share in weakening the power of the Ikṣvākus.<sup>27</sup>

As in the case of the Pallavas we are in the dark as to the founder of the dynasty. The Koṇḍamuḍi plates do not mention the father of Jayavarman even in the Pallava or Śālaṅkāyana fashion, i.e., under the form Bappa.<sup>28</sup> But could Jayavarman have carved out a kingdom for himself out of the debris of the Ikṣvāku kingdom, built up an administrative machinery, earned the title of *Mahārāja*<sup>29</sup> and entered upon a career of further conquests<sup>30</sup> within the short span of ten years?<sup>31</sup> Obviously Jayavarman's dynasty rose to power before Jayavarman came on the scene.

### *The Capital of Jayavarman*

It has been shown that Prof. Jouveau-Dubreuil's and Dr. Hultzsch's view that Kūdūra was the capital is untenable.

27. Sircar boldly attempts to carry Jayavarman's dynasty to the second century B.C. He says:—"If we .....accept the reading *Pithuḍa* in a passage in the Hāthigumphā inscription (l. 11) of Khāravela and the interpretation that King Khāravela of Kaliṅga besieged the city of Pithuḍa, it is not impossible to think that the Brhatphalāyanas were ruling at Pithuḍa=Pitundra as early as the time of Khāravela (second or first century B.C.)", *op. cit.* p. 38.

28. Like Pallava kings Jayavarman assumes Brahmanical *gotra*, has a name ending in 'varman' and does not bear a metronymic.

29. He is called a *Mahārāja* on the seal and a *Rāja* in the plates.

30. The source of this assertion is the term '*Vijayakhaṇḍāvāra*' (Koṇḍamuḍi l. 1).

31. The Koṇḍamuḍi plates were issued in the tenth year of his reign.

D. C. Sircar would locate it in Pityndra,<sup>32</sup> mentioned by Ptolemy as the metropolis of the Maisōlia region.<sup>33</sup> But Ptolemy places it in the interior of the Maisōlia region and there is no evidence to show that Jayavarman's dominions extended beyond the modern Guḍivāḍa taluq in the west. Ptolemy wrote in the middle of the second century A.D., and the Ikṣvākus of the third century A.D. had their capital in Vijayapurī. Nothing compels us to look upon Pityndra as the established capital of every dynasty that ruled over the Āndhradeśa. Under the Pallavas who would seem to have succeeded Jayavarman in the Guntur region Dhamñakaḍa(ka) is the headquarters of the Āndhra province and the town is as old as Pityndra if not older.<sup>34</sup> Dhamñakaḍa has equally good claims to be considered as Jayavarman's capital.<sup>35</sup>

### *Administrative Organisation*

The kingdom was mapped out into districts called *āhāras* as under the Sātavāhanas, each under an executive officer called *Vāpataṁ*. The Sanskrit word corresponding to *Vāpataṁ* is '*Vyāpṛta*.' *Ṁṛta* is the past participle of *Ṁṛ*; with the prefix *vyā* it means 'busied with or engaged.' *Viyapata* in the sense of 'engaged' occurs in the Edicts of Asoka.<sup>36</sup> The *Kāśikā*, a commentary (probably seventh century A.D.) on Pāṇini by Vāmana and Jayāditya, equates *Vyāpṛta* with the *Āyukta* of Pāṇini (II, 3, 40). The latter term (Pāli *ayutto*) means 'superintendent or agent.' It occurs in the Cārulevī grant and with the *ka* affix in later inscriptions.<sup>37</sup> In the Damodarpur inscription of Budhagupta (fifth century A.D.), it is said that Koṭivarṣa *viṣaya* was administered by the *Āyuktaka* Saṇḍaka. *Vyāpṛta* and *Āyukta* were therefore officers in charge of districts much the same as the *amacas* of the Sātavāhana records and the *Viṣayapatis* of later inscriptions. The office of *Vapataṁ* is met with in the Koṇḍamuḍi, the Mayidavōlu and the Cārulevī grants only.<sup>38</sup>

32. The Pithurṇḍa of the Hāthigumpha inscription of king Khāravela.

33. *Op. cit.*, p. 38.

34. It is mentioned in two Amarāvati inscriptions of the second century B.C. (EI, Vol. XV, "Some Unpublished Amarāvati Inscriptions").

35. McCrindle (IA, XIII, p. 370) would go to the length of identifying Pityndra with Dhamñakaḍa. But the fact that the former is placed by Ptolemy north of the Maisōlos (the Kṛṣṇā) is against such an identification.

36. Shāh. V, Kal. V, Man. V, etc.

37. EI, Vol. XI, p. 175, t. I. 17; XII, p. 154; t. I. 60.

38. Dr. Hultzsch corrects '*viya*' of the Cārulevī grant to '*viya*' and



Another, perhaps higher, dignitary in the kingdom bore the titles of *Mahātalavara* and *Mahādaṇḍanāyaka*. These titles stand out in the Ikṣvāku period as prominently as those of *Mahābhōja* and *Mahārāṭhi* in the Sātavāhana period and Jayavarman's dynasty is obviously indebted to the Ikṣvākus for these titles.

It may be puzzling that a *Mahātalavara Mahādaṇḍanāyaka*,<sup>39</sup> probably a feudatory like the Ikṣvāku *Mahātalavara* and *Mahādaṇḍanāyaka* and the Sātavāhana *Mahārāṭhi* is entrusted with the task of preparing the plates, a task ordinarily entrusted to minor officers in the Sātavāhana stone records, where also engraving does not mean the preparation of the stone, but that of the copper-plates or palm-leaves.<sup>40</sup> Like the *Mahāsenāpati* of Nāsik No. 3 and the *Rahasādhigata* of the Hira-Haḍagalli plates who are said to have been entrusted with the drafting of the charter and who, as has been shown above,<sup>41</sup> would have only supervised the drafting, the *Mahātalavara* under mention was perhaps in charge of the department for the preparation and custody of the charters. In the same grant the king is said to have drawn up the protocol (*sayam chato*) which can only mean that a *lekḥaka* drafted it under the immediate supervision of the king, for the king is also said to have issued the order by word of mouth (*aviyena ānataṁ*).<sup>42</sup>

restores 'viya (patam).' The occurrence of 'viyapata' and 'vapata' in Asokan edicts (vapata: Shah. V: and viyaputa: Man V makes 'viyapatam' another Prakṛt form of 'vapataṁ'. In the edicts 'viyapata' occurs more often than 'vapata' or 'vaputa'.

39. Dr. Hultsch who edited the Koṇḍamuḍi plates long before the Nāgārjunikoṇḍa, Allūru, and Rāmareḍḍipalle inscriptions were discovered read '*Mahātagivarena*' and conjecturally translated it as 'the best of the Mahātagi family.' The peculiar form of *la* in 'Br̥hatphalāyana' (I. 4) i.e., the vertical starting from the right arm of the curve leaves no doubt that the letter read as *gi* is to be read as *la*. In his edition of the Nāgārjunikoṇḍa inscriptions Dr. Vogel and following him other writers have merely remarked that '*Mahātagivarena*' is a mistake of the scribe or engraver for '*Mahātalavarena*'.

40. The Koṇḍamuḍi plates II 36 and 37; Nāsik Nos. 3, 4 and 5. EI, Vol. VIII.

41. Vide *supra*, pp. 83-4.

42. Following Senart who derives the word from 'kṣan' (to cut) Dr. Hultsch translates *chato* by 'signed'. He says (EI, Vol. VI, p. 319): "The king's signature may have been affixed to the original document, which was deposited in the royal secretariat, and from which the copper-plates were copied." This leads us to the paradoxical conclusion that the operation i.e., the drafting of the charter which is not wanting in the cognate inscriptions (especially the later Sātavāhana inscriptions which the inscription

Whilst grants of villages to religious bodies or Brahmans is a feature of every reign, the similarities of Jayavarman's grant to the later Sātavāhana grants, which show the extent to which Sātavāhana administrative traditions were carried on to the period of their successors in the Āndhradeśa, invest it with special interest. The immunities expressly attached to the *baṃhadeya* in Jayavarman's grant are the same as those conferred on the *bhikkhuhala* in the Sātavāhana charter.<sup>43</sup> The operations or formalities connected with the grants are in both cases verbal order, drafting, preservation of the record in the archives of the state, engraving, and delivery. The *parihāras* mentioned in and the operations connected with the Mayidavolu grant are different. More striking is the similarity in the wording.<sup>44</sup> Dr. Hultsch remarks<sup>45</sup> . . . . the language and phraseology of the inscription (Koṇḍamuḍi) are so similar to the Nāsik inscriptions of Gautamīputra Sātakarṇi (Nos. 4 and 5) and Vāsishṭhīputra Puṣumāyi (No. 3) that Jayavarman's date cannot have been very distant from that of those two Andhra kings." This statement which implies Jayavarman's indebtedness to the Sātavāhanas for his political lessons was made long before the Nāgārjunikoṇḍa remains were brought to light. It has already been shown that some of the political institutions of Jayavarman's dynasty were inherited from the Ikṣvākus. Since the Ikṣvākus took up the thread where the Sātavāhanas left it, it is not improbable that Jaya-

under reference closely resembles in phraseology) is the only stage of which there is no trace in this inscription.

43. Kārlā and Nāsik inscriptions of Gotamīputa Sīri-sātakāni and Vāsishṭīputa sāmi Sīri-Puṣumāvi.

44. The Koṇḍamuḍi grant opens in the same manner as Nāsik No. 4 (EI, Vol. VIII). The *parihāras* are expressed by the terms *apāpesaṃ*, *anomasāṃ*, *alonakhādakam*, *araphasamvīnayikam* and *savajātāpārihārikam*. The instructions to officials are also couched in the same language: compare the Koṇḍamuḍi grant "*etamsi taṃ gāma Pātūra baṃmmhadeyam kātūna oyepāpehi*", "*etasa casa gāmasa Pāṃpūrasa baṃmmhadeyam kātuna parihāre vitarāma*" and "*etehi nam parihārehi parihārāhi etam casim gāma[m] Pātūraṃ ba(m)mhadeyaṃ katuna etha nibhaṃdhāpehi*" with Kārlā No. 19 "*etasa (tu) gāma Karajake bhikkhuhala deya (oya) pāpehi*" "*etasa casa gāmasa Karajakāna bhikkhuhala-parihāra vitarāma*" and "*etehi na parihārehi pariharaḥ et. casa gāma Karajake bhikkhuhala-parihāre ca etha nibadhāpehi*". The formalities connected with the grants are expressed in the same terms. This is all the more interesting since the formulae of immunities were variable,

45. Op. cit.



varman is indebted immediately to the Ikṣvākus. No copper-plate grant of the Ikṣvākus and the later Sātavāhanas has been found in the *Āndhradeśa* (the western cave inscriptions of Gotamīputa Sātakaṇi and Vāsīṭhīputa Puṣumāvi are merely copies of inscriptions engraved on *paṭṭikā*, i.e., copper plates or palm leaves or cloth). It is, however, highly improbable that the former who outshone the latter in their zeal for the Brahmanical religion, and who were as tolerant of the Buddhist religion as the later Sātavāhanas, did not make grants of lands to Brahmans and Buddhists; in such a case the phraseology of the Sātavāhana grants would have been kept up by them and transmitted to their political successors.<sup>46</sup>

46. The disappearance of the charters or *paṭṭikā*, of which the cave inscriptions of Gotamīputa Sīri-Sātakaṇi and Vāsīṭhīputa Puṣumāvi's time are copies is to be attributed to the fact that they were written not on copper-plates but on perishable materials—cloth and palm-leaves.

## CHAPTER IX

### THE VAINGEYAKAS

#### *Śālaṅkāyana—A Gotra and Not A Dynastic Name*

While editing the Ellore plates of Devavarman<sup>1</sup> Dr. Hultsch remarked that Devavarman and his successors might be designated the Śālaṅkāyana *Mahārājas* of Veṅḡpura. He has been followed by other scholars. Says K. V. Lakshmana Rao: "The earliest of the dynasties of kings that Epigraphy has disclosed to us as having ruled at Veṅḡ in the Krishna district<sup>2</sup> is that of the Śālaṅkāyanas".<sup>3</sup> Says D. C. Sircar: "It is therefore not quite impossible that the Bull banner of the Śālaṅkāyana kings was connected with the name of their family."<sup>4</sup>

Śālaṅkāyana is a *gotra* and not a dynastic name. The Pallava Vākāṭaka and Kadamba charters which give the *kula* and *gotra* names make the distinction between them clear. The Vainḡeyaka grants also make a distinction between *kula* and *gotra* names.<sup>5</sup> In all the records 'Śālaṅkāyana' occurs in the singular (Śālaṅkāyanasya, Śālaṅkāyanah). In the Sātavāhana, Pallava,<sup>6</sup> and Vākāṭaka records the dynastic name is always in the plural, while the *gotra* name is in the singular;<sup>7</sup> and the alphabet and phraseology of the early Pallava Sanskrit charters bear a striking resemblance to those of the charters of the kings of Śālaṅkāyana *gotra*. In the

1. EI, Vol. IX, p. 58.

2. Now West Godāvari District.

3. JAHRS, Vol. V, Pt. i, p. 21.

4. JL of the Dept. of Letters, Calcutta, Vol. XXVI, p. 70: In some Sanskrit Lexicons Nandi is called Śālaṅkāyana *vide infra*.

5. 'asmat *kula gotra dharma yaśobhi-vṛddhyartham*.'

6. The Mayidavōlu, Hira-Haḡagaḷli, Cārudevī, Pīkira, Māṅgaḷūr Uruvupalli, Oṅḡōḡu and Cendaḷūr grants.

7. In the Kadamba charters the dynastic and *gotra* names of kings are in the plural.

Sometimes '*vaṁśa*', '*jāti*' and '*kula*' names occur in the singular e.g. '*ḡḡaharātasa Nahapānasa*' (Nāsik No. 10 EI, Vol. VIII, '*Khakharāta*' is referred to as a '*vaṁśa*' name in Nāsik No. 2); '*Abhirasya Iśvarasenasya*,' (Abhīra is a tribal name); '*Ikhākusa*' (Nāḡarjunikoṇḡa Inscriptions). But our records do not resemble these in any respect. Sometimes '*Ikhāku(ku)lasya*' or '*Ikhākunaṁ*' occurs.



records of Yuvamahārāja Viṣṇugopavarman, *Mahārāja* Simhavarman and *Mahārāja* Kumāraviṣṇu, the family name immediately precedes the personal name whilst the *gotra* name is separated from the latter by laudatory epithets. In the Ellore grant of Devavarman Śālaṅkāyana, Śālaṅkāyana is separated from his name by the epithet *assamedhayājino*. It may be argued that the 'sa-gotra' which is added to the *gotra* names of the donors in the Vaiṅgeyaka grants themselves is not added to Śālaṅkāyana.<sup>8</sup> But the remarkable similarity in the phraseology of these grants and the fact that sometimes *gotra* names occur without the suffix *sa-gotra* knocks the bottom out of this argument.<sup>9</sup> It would seem that in spite of the reference to their *kula*, the kings of the Śālaṅkāyana *gotra*, like Jayavarman of the Br̥hatphalāyana *gotra* bore no dynastic name; they were probably upstarts without any renowned ancestors, real or eponymic.<sup>10</sup>

While editing the Kollair plates Dr. Fleet remarked that the Śālaṅkāyanas were descendants of Viśvāmitra and of lunar extraction; he added "Perhaps these are the 'Solankis' of Col. Tod, who are included in the catalogue of the thirty-six royal races, and who for a long time ruled over 'Anhilvāḍpattana' in Gujarāt." Elsewhere,<sup>11</sup> he speaks of Śālaṅkāyana as a *gotra* name. However, he did not refer to the *Pravarakāṇḍas*, nor did he emphasise the difference between Śālaṅkāyana, son of Viśvāmitra and Śālaṅkāyana.<sup>12</sup> Four *gotra* ṛṣis bear the name Śālaṅkāyana.<sup>13</sup>

#### *Śālaṅkāyana not the name of a tribe*

The attempts of some scholars to see in Śālaṅkāyana the name of a people, becoming subsequently the name of a dynasty also, is wasted effort. Dr. Rayachaudhuri has identified the 'Salakēnoi'

8. 'Maudgalya-sagotrasya' The Kaneru plates of Nandivarman, I.

9. 'Bhāradāyassa' (The Cārudevi grant); 'Bhāradāya' (The Hira-Haḍagalli grant); 'Bhāradvājaḥ' (The Pīkīra and Cendalūr plates); 'Kāśyapāya' ..... *Vilāsa śārmamāṇē* (EI, Vol. VIII, p. 162).

10. In the Kōmarti plates of Caṇḍavarman and the Chicacole plates of Nandaprabhañjanavarman (EI, Vol. IV, pp. 142 ff, and IA, Vol. XIII, pp. 48 ff) we miss the dynastic and the *gotra* names. We miss the dynastic name, in all but three Sātavāhana records.

11. IA, Vol. V, p. 175; Vol. IX, p. 101.

12. *Ibid.*, p. 102. There is a Śālaṅkāyana *gotra* which has the *pravaras* Viśvāmitra, Kātya, and Ātkila.

13. Sircar, *op. cit.*, p. 70.

of Ptolemy with the 'Śālaṅkāyanas' of Veṅgī.<sup>14</sup> D. C. Sircar accepts this identification<sup>15</sup> and adds: "It has been noticed<sup>16</sup> that the terms Śālaṅkāyana and Śālaṅkāyanaka (country of the Śālaṅkāyanas) are mentioned in the Gaṇapāṭha of Pāṇini. It is . . . . . certain that the Śālaṅkāyanas (Greek Salakēnoi) ruled over the Veṅgī region as early as the time of Ptolemy (c. 140 A.D.)." He would further consider Benagouron as a mistake for Bengaouron<sup>17</sup> which would represent Veṅgīpura. Having regard to the fact that in Ptolemy's Book the ṇ sound is not suppressed e.g. Gaṅgaridai (Book VII, Chapter 1, Section 81) and Perīṅkarei (Section 89), Salakēnoi can be rendered Śalakana and not Śālaṅkāyana. The Salakēnoi are placed north of the river Manadas which is almost certainly the Mahānadi, the great river of Orissa, far north of the Āndhradeśa of literature. Kings of the Śālaṅkāyana gotra ruled over the heart of the Āndhradeśa and the suggestion of some scholars that they ruled over Kalinga and Magadha (!) lacks proof;<sup>18</sup> and Ptolemy's description of the eastern part of the peninsula is not as much vitiated by errors as that of the western and southern parts. The Śālaṅkāyanaka of Pāṇini does not mean 'the Country of the Śālaṅkāyanas'; it is the adjectival form of Śālaṅkāyana which belongs to the Rājanyādi class. Names like Athenogouron make it highly improbable that Benagouron is a mistake for Bengaouron. Benagouron would correspond to Beṇānagara; and as several Beṇas are known, and the Benagouron of Ptolemy is on the banks of a river, a Beṇānagara is not impossible.<sup>19</sup> The Benagouron of Ptolemy is not called a metropolis, while Veṅgīpura was certainly the capital of the kings of the Śālaṅkāyana gotra.

*Śālaṅkāyana of the inscriptions has nothing to do with the bull banner of the Vaingeyakas.*

According to the Trikaṇḍaśeṣa and the Medinikośa, Śālaṅkāyana also means Nandin, the vehicle of Śiva.<sup>20</sup> It is interesting

14. *Political History of Ancient India*, (4th ed.), p. 419, n. 1.

15. *Op. cit.*, p. 70.

16. JAHRS, Vol. V, Pt. I, p. 23.

17. The letters might have been transposed in copying.

18. *Vide infra*.

19. A Benākataka is known from Nāsik No. 4, EI, Vol. VIII.

20. *Mahākālo mahābhīmo, mahākāyo vṛṣṇakakṣ dvāḥ sthastu nandi-śālaṅkāyanastāṇḍavatālikāḥ* (Trikaṇḍaśeṣa śl. 49).



to note that the crest of the kings of the Śālaṅkāyana *gotra* is the bull.<sup>21</sup> Since Śālaṅkāyana of our inscriptions is a *gotra* name, the heraldic device cannot be connected with either the *gotra* or the dynastic name but must be explained on other grounds. Neither the bull banner of Pallavas nor the boar banner of the Cālukyas had anything to do with their dynastic names. Jayavarman of Br̥hatphalāyana *gotra* was a worshipper of Mahāsena, and on the seal of his plates we have a representation of the trident of Śiva.<sup>22</sup> Some coins of Wima Kadphises bear the representation of Śiva with the combined trident and battle-axe, and the legends 'Mahārāja-Rājādirāja sarvaloga Īśvaraśa-Mahīśvaraśa Wima-Kathphiśaśa'. On some others we have a representation of Śiva and his vehicle.<sup>23</sup> In the Mandasor pillar inscription of Yaśodharman there is a reference to Nandi as an emblem on Śiva's banner.<sup>24</sup> On the seals of the grants of paramamāheśvaras like Dharasena II<sup>25</sup> the Maukhari Śarvavarman, the Gaṅga Indravarman<sup>26</sup> and the Gaṅga Devendravarman<sup>27</sup> we have a representation of the bull. The bull badge of the Vaiṅgeyakas is therefore almost certainly connected with their sectarian leanings. Once adopted by paramamāheśvaras like Devavarman it was continued by even paramabhāgavatas like the Nandivarmans.<sup>28</sup>

*The Dynastic name adopted here is 'Vaiṅgeyaka'*

Since, as has been shown, the only name occurring in the records of these kings is a *gotra* name, we would avoid a confusion

21. Of the five grants of these kings the seals of the Kollair and Peddavi plates are much defaced. On the seal of the Kanteru grants of Nandivarman I (No. 2 of 1924-25) and of Skandavarman a couchant bull facing left with its hump is clearly visible. (However the horns and in the latter the legs are not visible). The plates are now in the Government Museum Madras. The device on the seal of the Ellore plates was thought by Mr. Venkayya to be that of 'some quadruped, perhaps a tiger.' An examination of the seal shows the body of a bull, facing left, much the same as that on the seal of the Kanteru grant of Skandavarman. The hump is partially visible.

22. EI, Vol. VI, p. 315.

23. Catalogue of Coins in the Indian Museum, Calcutta, pp. 68 ff.

24. CII, Vol. III, p. 146.

25. Ibid., p. 164.

26. IA, Vol. XIII, pp. 119-20.

27. Ibid., pp. 273 ff.

28. We may liken this to the Śaivite names borne by the paramabhāgavates, Kumāragupta and Skandagupta and the Nandivarmans referred to above.

between *gotra* and dynastic names, if we cease to call them Śālaṅkāyanas and tentatively gave them another dynastic name. Fortunately, the Allahabad *praśasti* of Samudragupta calls Hastivarman of this line a Vaingeyaka. As kings of the Śālaṅkāyana *gotra* are the earliest known ones who ruled from Veṅgipura, their dynasty may be styled Vaingeyaka.<sup>29</sup>

### *Origins of the Dynasty*

A thick veil is drawn over the origins of the dynasty. It has, however, been shown that D. C. Sircar's theory of the existence of the dynasty as early as the time of Ptolemy, and perhaps of Pāṇini, lacks proof. The passing away of the great Sātavāhana power would have given a tremendous fillip to the disintegrating forces already at work during its decline. Whilst the southern part of the empire came under the Pallavas, the south-western parts of the empire under the Cuṭus and after them the Kadambas, the *Andhra-deśa* fell under less powerful and more short-lived dynasties. In less than four and half centuries it saw the Ikṣvākus, the kings of the Br̥hatphalāyana *gotra*, the Vaingeyakas, the Kandaras and the Viṣṇukunḍins, rise and fall in quick succession. Since the later kings of the Śālaṅkāyana *gotra* were in possession of Kudrāhāra which is identical with the Kūdūrahāra of Jayavarman's plates, it is certain that the former rose to power at the expense of the rulers of the Br̥hatphalāyana *gotra*. The general opinion of scholars is that the Vaingeyaka did not rise at the expense of the Pallava. It is argued that the starting-point of Vaingeyaka power was Veṅgi identified with Peddavēgi,<sup>30</sup> near Ellore in the West Godāvāri district, and therefore north of the river Kṛṣṇā. There is no evidence to show that the Pallavas ever crossed the Kṛṣṇā.<sup>31</sup> Even so the Mayidavōlu plates show that Dharmākataka (modern Dharanikota) and the Guntur and Narasaraopet taluqs were reached by the Pallava arm; as this part of the Guntur district came under the Vaingeyakas later on, it is highly probable that the latter rose to prominence at the expense of the former also.

29. We do not know whether Vaingeyaka refers to the kingdom of Veṅgi or the city of Veṅgi. In the same inscription some kings are known by the name of their country e.g. *Daivarāṣṭraka* Kubera and others by the name of their capital e.g. *Kāñceyaka* Viṣṇugopa.

30. EI, Vol. IX, p. 58.

31. All the Prākṛt and Sanskrit grants of the early Pallavas have been found south of the Kṛṣṇā, in the Guntur, Nellore and Bellary Districts.



*Devavarman : He was not the first king of the line*

The earliest known member of the dynasty is Devavarman.<sup>32</sup> But the expression *bappa-bhaṭṭāraka-pādabhakta* in his Ellore grant<sup>33</sup> makes it certain that his father (*bappa*) was an independent ruler, for *bhaṭṭāraka* of the Vaiṅgeyaka and Pallava grants, like *paramabhāṭṭāraka* of the Gupta and Valabhī records, is a title applied to independent kings.<sup>34</sup> The old view that Devavarman is the first king must needs be given up and the origins of the dynasty traced to the first quarter of the fourth century A.D.

32. Like the other Vaiṅgeyakas Devavarman has the honorific prefixes 'śrī' and 'vijaya'. Dr. Fleet (IA, Vol. V, p. 175) and Dr. Hultzsch (EI, Vol. IV, p. 143) considered 'vijaya' as an integral part of personal names. Later on Dr. Hultzsch somewhat modified his view by putting a hyphen between 'vijaya' and the name proper. (EI, Vol. IX, p. 58). Even here, he spells 'vijaya' before 'Veṅḡipurā' and 'saṁvacchara' with small *v* and that before personal names with capital *V*. In the expressions 'vijaya saṁvacchara,' 'vijaya rājya saṁvatsara,' 'śrī vijaya Veṅḡipurāt' which occur in the Vaiṅgeyaka grants 'vijaya' is certainly, an honorific prefix like 'śrī' 'śrīmad' 'śiva,' 'jaya' (Bhandarkar List No. 1528) and 'deva' (Allan, Catalogue of Indian Coins, Gupta Dynasties, Index). The Kāñcīpura of the Mayidavōlu and Hira-Haḍagallī grants is called 'vijaya Kāñcīpura' in later records. In the Kadamba grants we have 'śrī vijaya Palāṭika' and 'vijaya Vaijayantīpura.' True these prefixes sometimes enter into the composition of names e.g. Jayavarman and Devavarman. What makes it certain that in the Vaiṅgeyaka charters 'vijaya' like 'śrī' is an honorific prefix, is the fact that Nandivarman II calls himself simply 'Śrī-Nandivarman' in the Peddavēgi plates and Śrī vijaya-Nandivarman in the Kollair plates.

33. This expression occurs in all the Vaiṅgeyaka grants.

34. 'Bhaṭṭāraka' is a title applied to gods and priests (CII, Vol. III, Nos. 28 and 46 and Lüders' List, Nos. 43 and 1076). In a Nāsik inscription of Uṣavadāta (EI, Vol. VIII, No. 10) 'Rājan Kṣetrapa Nahapāna' is styled 'bhaṭṭāraka' (*bhaṭṭāraka*). That it was a title applied to Pallava Mahārājas is shown by the Uruvupallī grant where it is coupled with the title of Mahārāja (*bappa-bhaṭṭāraka-Mahārāja-pāda-bhaktah*). Dr. Fleet has pointed out that in the Gupta and Valabhī records 'bhaṭṭāraka' and 'paramabhāṭṭāraka' are titles applied to paramount sovereigns (*op. cit.*, p. 17 and n. 1); that 'bhaṭṭāraka' in the expression under reference is a title applied to kings is evident from the fact that in Pallava grants of the same period (which resemble the Vaiṅgeyaka grants in many respects) it is applied to Mahārājas.

No term is so difficult of explanation and yet occurs over all parts of India as the term 'bappa' in the expressions 'bappa-bhaṭṭāraka-pāda-bhaktah' (in the Pallava, Vaiṅgeyaka and some early Kalinga grants, EI, Vol. IV, pp. 142ff., Vol. XII, pp. 4ff., Vol. XXI, pp. 24ff.), *bappa-pādānu dhyātah* and 'bappa-pādaparigṛhīta' (in inscriptions from Nepal and in the copper



*But was the predecessor of Hastivarman*

Before the Peddavēgi plates were discovered Mr. K. V. Lakshmana Rao considered Devavarman as the successor of Hastivarman of the posthumous pillar inscription of Samudragupta, whom he rightly conjectured to have been a king of the Śālaṅkāyana gotra. Even with the Peddavēgi plates (No. 3 of 1924-25) before him, Mr. M. S. Sarma<sup>35</sup> considered Devavarman as the son of Hastivarman and as the elder brother of Nandivarman I. The mistaken notion that a Prākṛt grant of Nandivarman I existed in Sir Walter Elliot's facsimiles was partly responsible for this view. It was

plate grants of the Cālukya dynasty—JBBRAS, Vol. XVI, pp. 3, 4 and 5), and 'parama-bhaṭṭāraka-Mahārājādhirāja-paramēśvara-śrī-bappa-pādānu-dhyātāḥ' (in the Valabhi grants). Dr. Fleet's theory (CII, Vol. III, p. 186 n.) is that since in the Valabhi grants (we may add in the Uruvupalli grant too) 'bappa' is connected with the paramount titles of Mahārāja, Mahārājādhirāja, Paramabhaṭṭāraka and Paramēśvara, since *ajjaka*, (Pali *ayyaka*, see Pischel, Gram. Der Pra. Spra. Sec. 252) in the expression 'ajjaka-pādānuddhyātāḥ' applied to Dharasena IV (JBBRAS, Vol. X, p. 79 and IA, Vol. I, p. 16), is the old Prākṛt form of the modern Canarese 'ajja' and Marāṭhi 'aja,' 'bappa', suggests itself at once as the old Prākṛt form of the modern 'bāp, 'father,' (We may add of the Canarese 'bappa' 'father').

But while 'ajjaka' is certainly a Prākṛt word, 'bappa' meaning father cannot be traced. Pāli 'bappa' (Sans. *bāpā*) means 'tear', since the founder of the Mewar dynasty is called 'bappa' in one inscription (Prākṛt and Sanskrit Inscriptions from Kathiawar, pp. 88-89) and 'bāpā' in another (*ibid.*, pp. 75, 78), 'bappa' of our inscriptions also would seem to be the Prākṛt form of 'bāpā'. What then is the meaning of 'bappa'? A way out of the difficulty is suggested by the personal names Bapisiri (Bappisiri) and Bāpaka (Bappaka, see Pischel, *op. cit.*, sec. 305) which occur in inscriptions of the second century A.D. (Lüders' List, No. 1213 and EI, Vol. XVI, p. 235). In Nāgārjunikonda inscriptions a royal lady bears the name Bapisirinikā. In the Hira-Haḍagaḷli grant a predecessor, probably the father of Pallava Śiva-Skandavarman, is called Bappasāmi. This is a personal name for the following reasons:—in later inscriptions Bappasvāmin is a personal name, (EI, Vol. XIX, pp. 247 and 249, Vol. XI, p. 19). Bappisiri is the feminine form of Bappasiri and 'siri' like 'sāmin' is a suffix. In the Hira-Haḍagaḷli inscription itself Bappa is the name of a donee. It is then reasonable to suppose that an early member of the dynasty of the Pallavas or the Vaingeyakas, perhaps a founder, bore the name Bappasvāmin or Bappa. His son or descendants may have referred to him in the expression 'bappa-bhaṭṭāraka-pādabhaṭṭāḥ.' Subsequently the practice of referring to father and the unwillingness to change an old expression might have resulted in the same expression being kept with 'bappa', however, referring to or meaning 'father'. This conjecture is made probable by the fact that in Marāṭhi 'bāp' means 'father'.

35. ARE, 1924-25, II 2.



argued "that the assignment of the kings Vijaya Devavarman, Vijaya Nandivarman and Yuvarāja Buddhavarman of the Prākṛt grants, to a period subsequent to Samudragupta whose inscription is in classical Sanskrit is not tenable." Here is indeed a weak argument for the correct view. In the Peddavēgi plates which probably trace the descent in one line from Hastivarman to Nandivarman II, Devavarman's name is not found and therefore Devavarman must be placed either before Hastivarman or after Nandivarman II. Devavarman's inscription is in literary Prākṛt and as Dr. Hultsch has noticed,<sup>36</sup> in one respect the language is more archaic than that of literary Prākṛt, i.e., single consonants between vowels remain unchanged. The inscriptions of Nandivarman II (the Kolair and Peddavēgi plates) are in Sanskrit; since it is an accepted view that in official grants Sanskrit replaced Prākṛt, Devavarman cannot be placed after Nandivarman II. The palaeography of the plates under reference furnishes corroborative evidence. The general appearance of the Ellore plates is more primitive than that of the plates of Nandivarman II. The Ellore subscript *va* (t. II 8, 9, 14) which resembles the Koṇḍamuḍi and Mayidavōlu *va*, the *tha* with the dot in the centre which, in later inscriptions, is replaced by a short stroke in the centre or a curve attached to the left, and the *sa* are prominent instances.

#### *Date of Devavarman*

Since Devavarman's inscription is dated in his regnal year (13th year) it is not easy to fix his date. The lower limit is the date of Samudragupta's southern campaign; in the Allahabad inscription Hastivarman Vaiṅgeyaka, who came after Devavarman, figures as one of the kings of the Dakṣiṇāpatha 'captured and liberated' by that Indian Napoleon during his '*digvijaya*,' and all that we can say at present is that Samudragupta's *digvijaya* took place before 380 A.D.<sup>37</sup> The upper limit is arrived at thus:—The Sātavāhanas passed away about 200 A.D. According to the Purāṇas, the Ikṣvākus who succeeded them in the Kṛṣṇā-Guntur region, ruled for fifty-two years. A period of twenty-five years may be allowed to Jayavarman's dynasty that succeeded to the political heritage of the Ikṣvākus in parts of the Kṛṣṇā-Guntur region. It has been already shown that at least a generation separates Jayavarman from Bappasāmi, a predecessor (probably the father) of

36. EI, Vol. IX, p. 57.

37. Allan, *Catalogue of Indian Coins, Gupta Dynasties*, xx, xxxi, xxxii.



Pallava Śiva-Skandavarman. It has also been noted that the Śiva-Skandavarman of the Mayidavōlu grant is in all probability the Vijaya-Skandavarman of the Cārudevī grant. Calculating on the basis of the usually accepted rate of twenty-five years for a Hindu generation, we arrive at 340 as the approximate date of the Cāru-devī grant.<sup>38</sup> The language, orthography and the Sanskrit verses of the Cārudevī and Ellore grants would favour the same period for both.<sup>39</sup> But the phraseology of the Ellore grant which came to be widely accepted later on (especially in the Pallava grants) favours a slightly later period for it.<sup>40</sup>

### *Events of his reign*

Sometime before the thirteenth year of his reign Devavarman performed the *Aśvamedha*; for he styles himself 'Assamedhayājī.' Mr. K. V. Lakshmana Rao disposes of this epithet as a vain boast that minor dynasties indulged in to emulate the Guptas; examples being the Cedis, the Vākātakas, the Kadambas, the Śālaṅkāyanas, and others. The Nāṇeghāṭ sacrificial inscription (2nd century B.C.) enumerates the numerous sacrifices performed by an early Āndhra ruler and goes into details about the *dakṣiṇas* offered. It states that a second horse-sacrifice was performed.<sup>41</sup> The Viṣṇukunḍin king Mādhavar-

38. The date of the grant is lost.

39. Both are in literary Prākṛt. In both the etymological spelling of the Pandit is adopted. In both grants every side of the plates is numbered. Palaeographically the two grants are apart. There is on the other hand much resemblance between the archaic Telugu-Canarese script of the Vaingeyaka grants and the *grantha* script of the Pallava charters of the 4th or 5th centuries. (The few points of difference have been noted by Bühler in his *Ind. Pal.* pp. 70-71, Sec. 31). The Ellore grant is the only Prākṛt inscription where the letter ñ occurs (Veṅgī and Śālaṅkāyana). In other Prākṛt inscriptions including the Cārudevī grant it is represented by the *anusvāra* (the letter occurs in early, mixed dialect inscriptions Lüders' *List*, Nos. 64a, 129, 130, 131, 133, etc.); and in Prākṛt ñ sound is sometimes retained. (See Pischel *op. cit.*, Sec. 381, 386, etc.). This fact also favours a later date for the Ellore grant.

40. The 13th year of Devavarman would then be somewhere between 360-370 A.D. On palaeographical grounds, Dr. Burnell refers Nandivarman II to about the fourth century A.D. (*S. Ind. Pal.*, p. 14, n. 2) and Dr. Fleet quotes him approvingly (*IA*, Vol. V, p. 176). Bühler leaves the question unsettled (*Ind. Pal.*, p. 65, Sec. 29A). Since Devavarman is removed from Nandivarman II by at least four generations, the chronological arrangement proposed by Dr. Burnell cannot fit into known facts.

41. 'Assamedho bitīyo (yi)tho'—II B, t. 1. 1.



man I is said to have performed eleven *Aśvamedhas*. The Vākāṭaka king Pravarasena is credited with the performance of four *Aśvamedhas*.<sup>42</sup> The number of sacrifices mentioned makes the theory of boast untenable. The Ikṣvāku king Cāntamūla is credited with the performance of *Agnihotra*, *Agniṣṭoma*, *Vājapeya* and *Aśvamedha*. Pallava Śiva-Skandavarman is also styled an *Assamedhayāji*. The *Aśvamedha* was performed either before a king set out on a campaign of conquest (*digvijaya*) or in celebration of conquests. It involved an assertion of power and a display of political authority. There is no reason why the king of a small kingdom should not have celebrated his conquests and asserted his authority over the various parts of his kingdom in this manner. Economically too, the *Aśvamedha* was not impossible for a petty prince. If '*Assamedhayāji*' were a mere boast, every king could have styled himself an '*Assamedhayāji*.' Among the Ikṣvākus only Cāntamūla, among the early Pallavas only Śiva-Skandavarman, and among the Vaiṣṇeyakas only Devavarman, bear this title.

Much less can this title be traced to a Gupta source. It is borrowed from the Ikṣvākus and the Pallavas. The titles applied to Samudragupta are '*Aśvamedhaparākramaḥ*' on some coins attributed to him, and '*Aśvamedhāhartā*' in the inscriptions of his successors.<sup>43</sup>

The only other event of his reign of which we have record is that in the thirteenth year of his reign, he granted 20 *nivartanas* of land to Gaṇaśarman of the Babbura(?)<sup>44</sup> *gotra* and house sites for the Brahman, his tenants and doorkeepers.

42. CII, Vol. III, No. 55.

43. Mr. Divekar is of opinion (ABI, Vol. VII, pp. 164-65) that, since the Allahabad inscription of Samudragupta does not make mention of the *Aśvamedha* performed by him, he performed it after the Allahabad inscription was engraved.

In many cases, the Guptas seem to have been the borrowers. The earliest known inscription in which the expressions '*paramamāheśvara*' (*paramabhāgavata* is a similar expression) and '*vijayasamvatsara*' occur, is that of Devavarman.

44. Dr. Hultsch read this word as 'Ba(bhura)'. Prof. Keilhorn suggested that it might be meant for 'Babhru'. Considering the facts that the inscription presents archaic and modern forms of some letters (compare *va* in ll. 1, 6 and 7 with *va* in ll. 8 and 14; and *bhu* in l. 9 with *bhu* in l. 10 and *bha* in l. 18), and that the *u* sign in *ku* in the word 'Kuravaka' (Kollair plates) is not represented by a short curve attached to the right of the vertical but by a modification of the reascent of the vertical to the left, 'Babhura.' (Sanskrit

*Extent of his kingdom*

Whilst it is certain that *Mahārāja Devavarman* ruled over a small territory around *Vēngī*, we do not know whether *Kudrāhāra* of the later *Vaiṅgeyaka* grants was included in his kingdom or not. If Prof. Kielhorn's identification of *Kurāja* (Allahabad pillar inscription) with the *Kollair Lake*<sup>45</sup> can be accepted, the *Kollair* region (excluding modern *Ellore*) with probably *Kurāja* as its capital<sup>46</sup> was ruled over by a separate line of kings, one of whom was *Maṇṭarāja*, a contemporary of *Hastivarman*.<sup>47</sup>

*Importance of Devavarman's Grant*

*Devavarman's* grant is the most interesting of the *Vaiṅgeyaka* grants. It is the earliest known inscription in which occur the expressions '*paramamāheśvara*' and '*bappa-bhaṭṭāraka-pāda-bhaktāḥ*,' which are of frequent occurrence in later records all over India. It is the first record in this side of India to abandon the *Sātavāhana* method of dating (by the fortnight of one of the three seasons of the year, i.e., *gimhāṇapakha*, *vāsāṇapakha* and *heman-tāṇapakha*) for that of dating by the month and *tithi*.<sup>48</sup> This method of dating is followed in the early *Kaliṅga* Sanskrit charters, in the inscriptions of the *Pallavas*, the *Guptas*, the *Vākātakas* and the *Kaṁambas*.<sup>49</sup>

*Bābhru*, i.e., *Bābhruva gotra*) is the proper reading. (EI, Vol. IX, p. 59, n. 7).

45. According to Prof. Kielhorn (EI, Vol. VI, p. 3, n. 3) '*jalam Kaundālam*' of the *Aihōle* inscriptions can only mean the '*Kollair Lake*' as the description of the water given in the poem would be applicable to it even at the present day and as *Kolanu* of the later inscriptions is a corruption of *Kunāja*. *Kunāja* and *Kurāja* of the Allahabad pillar inscription are identical, because the former is mentioned just before and the latter after *Piṣṭāpuram*. Could it be that *Kurāja* changed into *Kunāja* in less than three centuries much in the same way as the latter changed into *Kolanu* in inscriptions of the eleventh century?

46. In the *Chellūr* plates of the reign of the Eastern *Cālukya* *Kulottuṅga Cōḍa* II (S. 1056) we are told that in the midst of a great lake in the *Vēngi-maṇḍala* (the *Kollair Lake*) there is a town named *Sarasīpurī*.

47. Allahabad pillar inscription of *Samudragupta*.

48. The Western *Kṣatrapa* records are dated by the month and *tithi* of the year, but the expression '*vijayasamvatsara*' does not occur in them.

49. The exceptions are the *Devagiri* plates of *Kaṁamba Mṛgeśavarman* (IA, Vol. VII, p. 37), the *Dūdia* plates of *Vākātaka Pravarasena* (EI, Vol. III, p. 260), the *Halsi* plates of the reign of *Kaṁamba Ravivarman* (IA, Vol. VI, p. 28), the *Oṁgōḍu* plates of *Skandavarman* II (EI, Vol. XV, p. 249), the



*Hastivarman*

The chronological arrangement proposed above not only makes the identity of Hastivarman of the Peddavēgi plates with the Hastivarman of the Allahabad pillar inscription of Samudragupta certain,<sup>50</sup> but also makes it probable that he was the immediate successor of Devavarman. Much cannot be made of the epithet 'samarāvāptavijayino' applied to him, as the credit for having won many battles is taken by every prince and as similar epithets are indifferently applied even in the case of sovereigns not far removed from one another.<sup>51</sup> But it is certain that the whirlwind campaign of Samudragupta, perhaps because of its transient nature in the south, did not interrupt the fortunes of the Vaiṅgeyakas, and Hastivarman must have resumed his normal course, when the brief disturbance of Samudragupta's inroad passed away.

*Nandivarman I: A misconception about him*

The son and successor of Hastivarman was Nandivarman I; in the Peddavēgi plates he is credited with many gifts. An oversight has vitiated all theories about Vaiṅgeyaka genealogy. While editing the Kollair plates of Nandivarman II Dr. Fleet remarked<sup>52</sup>:—"In Sir Walter Elliot's facsimiles I have another copper plate inscription of Vijayanandivarmā and his Yuvamahārāja, whose name seems to be Vijayatuṅgavarmā or Vijayabuddhavarmā;..... the characters are, in fact, so rude and indistinct, that I doubt whether a transcription of it can be made. The language, .....seems to be Prākṛt or Pāli, as the first line commences ' (Sva)sti-śrīvijayanandivarmma-mahārājassa,.....' " Subsequently<sup>53</sup> Dr. Fleet gave a transcript of the inscription and observed

Hira-Haḍagaḷḷi and Mayidavōlu plates of Śiva-Skandavarman I and all the Viṣṇukūṇḍin inscriptions except the Rāmatīrtham plates. In these, the Sāta-vāhana method of dating is followed.

50. It is curious that in Sewell's *Historical Inscriptions of South India* (1932), Hastivarman of Veṅgi is called a Pallava Viceroy.

51. The epithets applied to Skandavarman in the Uruvapalli grant are applied to his son, Viravarman in the Pīkira grant. Epithets like 'pratāpopanata rājamāṇḍalasya' and 'abhyarchita śakti siddhi saṁpannasya' are applied to Yuvamahārāja Viṣṇugopavarman's father in the former grant and to his grandfather in the latter. Instances can be multiplied.

52. *IA*, Vol. V, pp. 175-176.

53. *Ibid.*, Vol. IX, p. 101.

'Vijayabuddhavarṃā is said to be a Pallava and of the Bhāraṭṭāyapa or Bhāradvāja gōtra. There is, therefore, no genealogical connection between the Vijayabuddhavarṃā of this grant, and Vijayanandivarṃā of the Veṅgī grant at Vol. V, p. 175, who was of the Śālaṅkāyana gōtra.' We might add, the father of Buddhavarṃā is Skandavarṃa. This grant, now called the British Museum plates of Cārudevī, has been edited by Dr. Hultsch in the pages of *Epigraphia Indica*.<sup>54</sup> This correction has been overlooked by almost all scholars. Prof. Jouveau-Dubreuil identified Nandivarman of 'Elliot's unpublished Prākṛt grant' with Nandivarman of the Kollair plates! K. V. Lakshmana Rao, while repeating the mistake, placed 'Vijayanandivarman' and 'Vijayabuddhavarman' after Devavarman and before Caṇḍavarman. With the Peddavēgi plates before them the Epigraphy Department identified 'Vijayanandivarman' of 'Elliot's unpublished Prākṛt grant' with Nandivarman I of the Peddavēgi plates and made Buddhavarman the elder brother of Caṇḍavarman. If only Dr. Fleet's correction had been noted, all these mistakes could have been avoided.<sup>55</sup>

*Nandivarman of the Kanteru grant is probably Nandivarman I*

While editing the Kanteru grants,<sup>56</sup> K. V. Lakshmana Rao identified Nandivarman of one of them<sup>57</sup> with Nandivarman II (known to us from the Kollair and Peddavēgi plates). He has been followed by D. C. Sircar and others. This view cannot, however, be upheld. In both the grants Nandivarman II calls himself the eldest son of Caṇḍavarman.<sup>58</sup> Nandivarman of the Kanteru grant is not so called. True in two grants,<sup>59</sup> Kadamba Mṛgeśavarṃa is called the eldest son of Śāntivarṃa, and in one, as simply the son of Śāntivarṃa.<sup>60</sup> Even so, Nandivarman of the Kanteru grant is not even called the son of Caṇḍavarman; and when we consider the remarkable similarity in the phraseology of the Vaingeyaka grants, this omission is all the more significant. In both

54. Vol. VIII, pp. 143 ff.

55. D. C. Sircar also has pointed out this error. (*Successors of the Śāta-vāhanas in the Eastern Deccan*, pp. 57-58).

56. JAHRS, Vol. V, Part i, pp. 22 ff.

57. No. 2 of 1924-25.

58. 'Mahārāja Caṇḍavarmanas-sūnurjyeṣṭha' Kollair plates. 'Mahārājaśya Caṇḍavarmanas putro jyeṣṭha'—Peddavēgi plates.

59. IA, Vol. VI, pp. 24-25, and 27-29.

60. IA, Vol. VI, pp. 25-27.



the grants of Nandivarman II,<sup>61</sup> a 'Mūlakura bhojaka' is mentioned as the *ājñāpti*. The Kanteru plates do not mention any *ājñāpti*.<sup>62</sup>

The palaeography of the plates also supports our view. In the Kanteru grant of Nandivarman the left half of the horizontal member of *ka* is looped. This feature is not to be found in any other Vaiṅgeyaka grant. Whilst in the Peddavēgi and Kollair plates the reascent to the left of the verticals *a*, *ka* and *ra* and the *u* sign in *lu*, *yu*, *nu* and *mu*, is up to half the length of the vertical and sometimes more, in the Kanteru plates, the reascent is much less.<sup>63</sup> This makes their attribution to Nandivarman I's time possible.<sup>64</sup>

### *Extent of his kingdom*

If the conclusion tentatively proposed here can stand, Kudrāhāra viṣaya was included in Nandivarman I's kingdom.<sup>65</sup> The extent of this province is not, however, easy of determination. In the ARE of 1924-25, Kuravaṭa (there read as Kurāvāṭa) was identified with Kurāḍa in the Guḍivāḍa taluq and Lakumari (there read as Lekumāri) with Lokamuḍi in the Kaikalur taluq. This would make the Kṛṣṇā the southern boundary of the kingdom. Since Kanteru, six miles north of Guntur, is the findspot of two Vaiṅgeyaka grants, since Cittapura can be identified with Cintalapūdi in the Tenali taluq, it is highly probable that a part of the modern Guntur District was included in Kudrāhāra, as in the time of Jayavarman. What would be a conjecture is raised to a certainty by the term 'Vēṅgorāṣṭra' of the Māṅgaḷūr grant of Yuvamahārāja Viṣṇugopavarman issued from Daśanapura (tentatively identified with modern Darsi by Mr. Venkayya). 'Vēṅ-

61. Kollair and Peddavēgi grants.

62. We might be in a position to discuss the question more satisfactorily if the plate containing the injunctions to officers and the date had not been missing.

63. Especially in II. 1 and 2.

64. An examination of the seal reveals five letters by the side of and above the bull (not below the bull as K. V. Lakshmana Rao thought—JAHRS, Vol. V, Pt. i, p. 22). They appear to be *ma*, *ha* and *ra*, *na* (or *no*) and *śrī*. Between the third and fourth letter there is space for two or three letters. However, the first three letters are bigger than the other two. According to K. V. Lakshmana Rao, there are only two letters "one of which appears to be *ra* and another *nu*."

65. The inscription records the grant of 12 *nivartanas* of land in Kuravaṭa village in the Kudrāhāra viṣaya to Svāmīcandra of the Maudgalya gotra.

*gorāṣṭra* ' is probably a scribal error for '*Veṅgirāṣṭra*,' for in all records we have *Vengideśa* or *Vengimaṇḍalam*. Māṅgaḷūr may be identified with Maṅgaḷagiri in the Guntur taluq. Only a part of the Vaiṅgeyaka kingdom conquered by the Pallavas could have been so named. No Pallava inscription speaks of the conquest of Veṅgi and the grants of Simhavarman, his father Viṣṇugopavarman, and his grandfather Skandavarman (fourth and fifth centuries), have been found south of the Kṛṣṇā. That part of the Vaiṅgeyaka kingdom which was conquered by the Pallavas must have lain south of the Kṛṣṇā.

### Caṇḍavarman

Caṇḍavarman was the son and successor of Nandivarman I.<sup>66</sup> While editing the Kōmarti<sup>67</sup> plates of Caṇḍavarman of Kaliṅga (Kaliṅgādhipati), Dr. Hultsch remarked that considering the similarity in names, the expression '*bappa-bhaṭṭāraka-pāda-bhaktaḥ*' and the close resemblance between the alphabets of the two grants "the father of Vijayanandivarman may have been identical with the *Mahārāja* Caṇḍavarman who issued the Kōmarti plates. At any rate, the two Caṇḍavarmans must have belonged to the same period." An examination of the seal, which, according to Sir W. Elliot, is defaced, would probably show if it reads *Pitribhaktaḥ* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates."<sup>68</sup> Adopting this suggestion (i.e., that the Vaiṅgeyakas ruled over Kaliṅga) Kielhorn classed the Kollair grant as a North Indian inscription.<sup>69</sup> D. R. Bhandarkar who has recently revised and enlarged Kielhorn's list has not availed himself of the fresh evidence available.<sup>70</sup>

In fairness to Dr. Hultsch it must be stated that he was aware that the phraseology of the Kōmarti plates resembles that of the copper-plates of the Gaṅgas of Kaliṅga and much more closely<sup>71</sup> that of the Chicacole plates of Nandaprabhañjanavarman. Moreover

66. The Peddavēgi plates. 'Caṇḍa' means 'wrathful, violent, fearful'; probably here is a reference to the fearful form of Bhairava (Śiva).

67. Ganjam District.

68. EI, Vol. IV, p. 143.

69. *Inscriptions of Northern India*, No. 686.

70. EI, Vols. XIX-XXI, No. 1908.

71. IA, Vol. XIII, pp. 49 ff. and Pl.



when he wrote, only one Vaiṅgeyaka grant was known. He could have however withdrawn his statement when he edited the Ellore grant of Devavarman, but did not do so. The phraseology of the Kōmarti grant is totally different from that of the Vaiṅgeyaka grants which exhibit a remarkable similarity among themselves. Caṇḍavarman of the Kōmarti plates is styled 'Kaliṅgādhipati' and issued the charter from Sīṃhapura identified with the modern Siṅgupuram between modern Chicacole and Narasannapeṭa; all the Vaiṅgeyaka grants were issued from Veṅḡipura, and in none of the six Vaiṅgeyaka kings known to us is the ruler called 'Kaliṅgādhipati'. It is not stated that Caṇḍavarman, the 'Kaliṅgādhipati', belonged to the Śālaṅkāyana *gotra* and was a devotee of 'Citrarthasvāmī'! No conclusion can be based upon the expression '*bappa-bhaṭṭāraka-pāda-bhaktaḥ*' as it was used by various dynasties.<sup>72</sup> Similarity in names (in the case of the dynasties of the eastern Deccan between the third and sixth centuries) proves nothing. Caṇḍavarman might have been as much a name common to the Vaiṅgeyaka and Kaliṅga dynasties,<sup>73</sup> as Hastivarman was to Gaṅga Vaiṅgeyaka and Kandara dynasties and as Skandavarman and Nandivarman were to the Pallava and Vaiṅgeyaka dynasties.<sup>74</sup>

The epithet '*pratāpopanata sāmantaḥ*' applied to Caṇḍavarman in the Peddavēgi plates would seem to be conventional.

### Nandivarman II

Nandivarman II is referred to as the eldest son of Caṇḍavarman;<sup>75</sup> the latter, then, would seem to have had two or more sons. Of the events of Nandivarman's reign nothing is known except that he granted the village of Vide(ḍe)tūrapallikā<sup>76</sup> in Kudrāhāra to

72. Pallava and Kaliṅga dynasties. Also *vide supra*.

73. Caṇḍa often enters into the composition of personal names. Caṇḍamahāsena (EI, Vol. XXI, p. 178), Caṇḍaketu, Caṇḍavikrama, Caṇḍasirṅha; Caṇḍaprabha, etc.

74. Dr. Hultsch has not noted the difference between the alphabets of the Kollair and Kōmarti grants. The thick dots or nail-heads at the top and bottom of letters in the latter grant are not so prominent in the former. The Kōmarti *va* lacks the notch of the Vaiṅgeyaka *va*.

75. The practice of naming the grandson after the grandfather was not only prevalent among the Ikṣākus, the Guptas, the Vākāṭakas, the Pallavas and the Viṣṇukūṇḍins but was sanctioned in books. (EI, Vol. XX, p. 6, n. 2).

76. Dr. Fleet read it as Vidēnūrapallikā. The reasons for adopting the reading given here are stated below.

157 Brahmans of various *gotras* and *caraṇas* living in the excellent Kuravaka *agrahāra* in the 7th year, and 10 *nivartanas* of land in Aṛuṭora, 10 in Muṇḍūru, 6 in Ceñceruva and 6 in Karuṁburāñceruva as 'devahalam' to Viṣṇugṛhasvāmin (God in the Viṣṇu temple), lord of the three worlds, in the tenth year.

### *Skandavarman*

It is no easy to settle Skandavarman's place in Vaiṅgeyaka genealogy; those who identify Nandivarman of the Kanteru grant (No. 2 of 1924-25) with Nandivarman II consider Skandavarman of the Kanteru grant (No. 1 of 1924-25) as his brother. The sources of this assertion are the epithet 'sūnurjyeṣṭhaḥ' applied to Nandivarman II and the common findspot of the two grants. But it has been shown above that Nandivarman of No. 2 of 1924-25, is probably Nandivarman I. Since Skandavarman and Nandivarman grant lands to persons belonging to the same *gotra*, probably father and son, and since the two grants come from the same place, Skandavarman might have been a brother and successor of Nandivarman I, omitted in the genealogical list much in the same way as Devavarman in the Rāmatīrtham plates and Vikramendravarman I in the Īpūr plates set II. Palaeographically no objection can be taken to this view.<sup>77</sup>

### *Contemporary Powers*

The theory that the Vaiṅgeyakas were somehow related to the Pallavas of the early Sanskrit charters (i.e., Skandavarman, I Viravarman, Skandavarman II, Yuvamahārāja Viṣṇugopavarman, Siṁhavarman etc.) and hence were left unmolested by the latter who were more powerful, lacks adequate proof. Similarity in the names or the bull banner (adopted by both the dynasties) cannot prove matrimonial or family ties. 'Skanda' enters into the composition of not only Vaiṅgeyaka and Pallava, but also Sātavāhana and Cuṭu names. Nandivarman, a name of frequent occurrence in Vaiṅgeyaka genealogy, occurs in Pallava genealogy only during and after the sixth century A.D. (i.e., after the Vaiṅgeyakas had passed away). The bull crest of both dynasties has a sectarian, not

77. Since a part of the Vaiṅgeyaka kingdom, probably the whole of it south of the Kṛṣṇā, would seem to come under Pallava sway during or before the time of Siṁhavarman (middle of the fifth century), it is probable that Skandavarman preceded Nandivarman II who has to be placed in the last quarter of the 5th century A.D.



dynastic, significance.<sup>78</sup> Since we do not know how Samudragupta's invasion affected the Pallava, we cannot build much upon the fact of the Vaiṅgeyakas not being molested by the Pallavas. Even supposing that the latter were as strong as ever, political and geographical reasons might have prevented them from crossing the Kṛṣṇā to attack Veṅgī. It has also been shown that during the decline of Vaiṅgeyaka power, the Pallava sliced off a part of the kingdom—i.e., the territory south of the Kṛṣṇā. This thrust must have been one of the causes of its downfall.

Kaliṅga of the same period would seem to have been ruled by powerful kings. The three kings who, on palaeographical grounds, have been assigned to this period are Caṇḍavarman of the Kōmarti plates, Nandaprabhañjanavarman of the Chicacole plates and Mahārāja Umavarman of the Bṛhatproṣṭhā grant.<sup>79</sup> One more *Kaliṅgādhipati* of the same period, who, however, would seem to have belonged to another line, is Vāsiṣṭhiputra Mahārāja Śrī-Śaktivarman.<sup>80</sup>

## Section II.

### GOVERNMENT, RELIGION AND SOCIAL LIFE

#### *Administrative Units*

The land-grants incidentally throw some light on the administrative system. The kingdom was divided into *viṣayas*. Whilst it is certain that the territory around the capital was not included in the *Kudrāhāra-viṣaya*, we do not know how it was called.<sup>81</sup> It has been shown above that *āhāra*, *raṭṭha* and *viṣaya* denote the same territorial division, not more in extent than a modern district. Below the *viṣaya* was *grāma* and below that *pallikā* or *pallika-grāma* (a hamlet). No division between *viṣaya* and *grāma* is mentioned.

78. *Vide supra*.

79. EI, Vol. XII, pp. 4 ff.

80. *Ibid.*, pp. 1 ff.

81. The Ellore and Peddavēgi grants in which the inhabitants of Elūr (modern Ellore) and Prālūra (Paloura, Ptolemy) respectively are addressed, do not mention Kudrāhāra-viṣaya. The Kollair plates prove that the Kollair region was included in the Kudrāhāra-viṣaya.

### Officers

Each 'viṣaya' was under an officer called *Viṣayapati*.<sup>82</sup> The *Dēśādhipati* of the Peddavēgi and Kollair plates would seem to be but the same officer under another name. True, under the Eastern Cālukyas, 'deśa' denoted a kingdom of which 'viṣayas' were divisions.<sup>83</sup> However, in the Uruvupalli grant, Muṇḍarāṣṭra is also called a 'viṣaya'.<sup>84</sup> Like 'viṣaya' and 'rāṣṭra,' 'deśa' sometimes denotes a kingdom and sometimes a province.<sup>85</sup> Cannot, therefore, 'viṣaya' and 'deśa' in the same inscription denote the same territorial division? Since the Vaiṅgeyaka kingdom would seem to have comprised only two *viṣayas*, a higher division than a 'viṣaya' is impossible. Other officers (but subordinate to the *Viṣayapati*) whose functions cannot be adequately defined are the *Āyuktakas*, *Niyuktas*, *Niyogas*, *Rājapurūṣas*, and *Vallabhas*. *Rājapurūṣas* (lit. royal agents) are probably the same as the *Śāsanasaṃcārins* of the early Pallava charters.<sup>86</sup> According to Hemacandra, 'Vallabha' means 'Adhyakṣa.' As, according to the lexicographer Jaṭādhara, 'Vallabha' is a synonym of 'Aśvarakṣa'<sup>87</sup> and as 'Vallabhas' are distinguished from 'Go-vallabhas', 'Vallabha' of our records may mean either 'keepers of horses' or 'keepers of cows'.

### Offices Borrowed

The writing of the Peddavēgi plates as that of the Hira-Haḍa-gaḷli grant is attributed to a *Rahasyādhikṛta* (confidential minister). This title would seem to have been borrowed from the Pallavas as also *Vallabha*. The practice of making *bhojakas* (freeholders) executors of grants is also a Pallava practice.

82. C.P. No. 1 of 1924-25.

83. Their kingdom was called *Veṅgideśa*; and some of their grants (IA, Vol. VIII, p. 76; Vol. XIII, pp. 213 ff.) record grants made in the Pennā-tavāḍi, Guḍrāvāra and Pāḡunavara *viṣayas*.

84. IA, Vol. V, pp. 50 ff., t. II, 17 and 28.

85. CII, Vol. III, p. 31, t. I, 4.

86. The *Puṭisas* of Asoka's inscriptions (Pillar Edicts) are royal agents whom all officers are asked to obey. Sometimes the word denotes ordinary persons (subjects).

The *Vallabhas* are mentioned along with the *Rājapurūṣas* in our inscription and with the *Śāsanasaṃcārins* in the *Pikira*, *Māṅgaḷūr* and *Uruvupalli* grants.

87. We owe this suggestion to D. C. Sircar, *op. cit.*, p. 79, n.1. Dr. Hultzsch translates *Vallabha* as 'favourite'.



'Mutuḍa' would seem to be the headman of a village. The reading and meaning of the word are not settled. Burnell read it as *Munyada*.<sup>88</sup> Dr. Fleet was of opinion that for *Munyada* as a common name no meaning could be found and that *Munyada* as a proper name was out of place.<sup>89</sup> Reading it as *Mutyada* he corrected it to *Amātyādi*. While editing the Ellore Prākṛt grant of Devavarman, Dr. Hultzscht read it as *Muḷuḍa* and remarked:—"The plates of Vijaya-Nandivarman seem to read, . . . . *Munuḍa*; but the apparent *nu* in the middle of this word may be in reality the obliterated *ḷu*." But *ḷa* has always a short curve attached to right end of its back (the Nāgārjunikoṇḍa inscriptions and the Māṅgaḷūr and Chikkulla plates).<sup>90</sup> What is read as *ḷa* has no such curve. K. V. Lakshmana Rao reads it as *Munuda*.<sup>91</sup>

The word which occurs in 4 out of the 5 grants can have only one reading. In the Peddavēgi, Kollair and Kanteru plates, the reascent in the *u* sign in 'nu' is to the left of the vertical, whilst in the letter read as *nu*, the reascent is to the right as in *bhu* or *bhū*. The letter can only be *tu*.<sup>92</sup> That the last letter of the word is *ḍa* and not *da* is shown by No. 2 of 1924-25, where the back of *ḍa* has a notch at the right and whilst that of *da* lacks it. *Mutuḍa* being the correct reading Dr. Hultzscht's reading in the Ellore grant must be abandoned in favour of *Muduḍa*, which would be the Prākṛt form of *Mutuḍa*.

Though the Prākṛt and Sanskrit forms are known, they cannot be traced in dictionaries. Even so, the meaning of the word can be ascertained. *Muṇḍa* and *Mutālik* in Hindi mean 'headman'. In Telugu, *Muṭṭha* denotes subdivisions of districts. *Mutalpaṭṭa* in Malayalam denotes the office of the headman of the low caste termed *Chagon*. In the Eḍeru plates of Vijayāditya II, (799-843 A.D. according to Dr. Fleet's calculations) we have the expressions 'Kaṇḍeruv (ā)ḍi viṣaye va (ṇḍ)rupiṭe (y)u-nāma grāmasya Kūṭaka-pramukhān Kuṭumbīnas-sarvvān ittham ājñāpayati'.<sup>93</sup> These are similar to 'Elūre Muduḍa-pamukho gāmo (gāmeyakā) bhāṇitavvo.'

88. S. Ind. Pal., p. 14.

89. IA, Vol. V, p. 176, n.

90. Ibid., pp. 159 ff., and Pl.; EI, Vol. IV, pp. 193 ff.

91. JAHBS, Vol. V, pt. i, p. 31.

92. In the Kollair plates the *t* in the syllable *tu* has no loop. But both *ta* with the loop and *ta* without the loop are used (*t* ll. 5, 10.).

93. EI, Vol. V, pp. 118 ff.

Dr. Fleet has shown<sup>94</sup> that 'Kūṭa' has the meaning among others 'highest, the most excellent, first' derived no doubt from its meanings of any prominence, a peak or a summit of a mountain. In the *Bhāgavata Purāṇa*, 'Kūṭa' is used in the sense of chief.<sup>95</sup> *Kūṭaka* is a variant of *Kūṭa*.<sup>96</sup> It is highly probable that the *Mududaṣ* (Sanskrit *Mutuda*) addressed in the same manner are also heads of villages.

### *The Citrarathasvāmī Cult*

The tutelary deity of the Vaingeyakas was Citrarathasvāmī ('bhagavat Citrarathasvāmī pādānudhyātā').<sup>97</sup> Sanskrit Lexicons give *Citraratha* as the name of the sun, the *vāhana* of Agni and some princes.<sup>97a</sup> K. V. Lakshmana Rao thinks that Citrarathasvāmin is the Sun-God. While editing the Ellore plates of Devavarman, Dr. Hultsch referred to the existence of a mound "which, on a visit to Pedda-Vēgi in 1902, was shown to me by the villagers as the site of the ancient temple of *Citrarathasvāmin*, the family deity of the Śālaṅkāyana Mahārājas." In the Khoh copper plate inscription of Mahārāja Śarvanātha,<sup>98</sup> a shrine of *Āditya* is spoken of. Ancient temples of the sun exist at Asmarka, Gwalior, Deo-Baraṇār and Indore. In the *Archaeological Survey of India*<sup>99</sup> Cunningham has noted an image of the sun at Shahpur, two feet and ten inches high, holding a lotus in each hand, with, on each side, a small standing figure, that on the right being armed with a club. That Sun-worship could have existed along with the worship of Śiva or Viṣṇu is shown by Nirmand copper-plate grant of Mahāsāmanta Mahārāja Samudrasena. Here the divine *Tripurāntaka* is called *Mihireśvara*. According to Dr. Fleet, the occurrence of the word 'Mihira' (the Sun) as the first component of the God's name seems to indicate that in this particular case, some form or other of solar worship was combined with Śaiva rites. It is, therefore, possible that the Vaingeyakas some of whom had Śaiva and others

94. EI, Vol. VII, p. 221

95. 2, 2, 19.

96. IA, Vol. XI, p. 112, and Vol. XVI, p. 24.

In many Eastern Cālukya grants we have 'visaya sarvāneva Rāṣṭra-kūṭapramukhān Kuṭumbina ittham ānāpayati' and 'rāstrakūṭa' is a technical title meaning chief of a district.

97. That of the Eastern Gaṅgas was Gokarnasvāmin, i.e., Śiva.

97a. Peters, Dict. q. v.

98. CII, Vol. III, No. 28.

99. Vol. XV, p. 2, Pl. xi. No. 1.



Vaiṣṇava leanings were at the same time worshippers of the Sun-God also.

But on the analogy of the compounds *Gokarṇasvāmi*, (i.e., the God worshipped in Gokarna), *Śrīparvatasvāmi* (i.e., the god worshipped in Śrīparvata in the Viṣṇukundin inscriptions), cannot *Citrarathasvāmi* mean the god worshipped in Citraratha? We do not know of any place called Citraratha.<sup>100</sup> Nor do the Pallava records throw any light on this question.

### Religion

The sectarian leanings of different kings are different; some were *paramamāheśvaras*, others *paramabhāgavatas*. It has been shown that during the Śātavāhana rule Śaivism was in a flourishing condition. Some of the Ikṣvāku kings and their feudatories had Śaiva leanings. Jayavarman of the Br̥hatphalāyana *gotra* was a worshipper of *Maheśvara*. The earliest known king of the Vaiṅgeyaka line is a *paramamāheśvara*. Like the early Pallava kings the later Vaiṅgeyakas are styled *paramabhāgavatas*, i.e., worshippers of Viṣṇu. Perhaps Pallava influence is to be seen in this change.<sup>101</sup>

100. Citrarathā (MBH 6, 341; V. P. 184) is the name of a river.

101. Mr. K. V. Lakshmana Rao is of opinion that *paramabhāgavata* need not necessarily mean 'worshipper of Viṣṇu'. He quotes Patañjali to show that followers of Śiva were also called '*Śiva bhāgavatas*'. We may add in some inscriptions '*bhagavat*' designates Śambhu (Gadhwa stone inscription of Candragupta II, CII, Vol. III). *Paramabhāgavata* of the contemporary Pallava inscriptions cannot mean 'worshipper of Bhagavat Śiva' for at least one among them would in that case have styled himself *paramamāheśvara*. What proves conclusively that *paramabhāgavata* of our inscriptions means 'a worshipper of Viṣṇu' is No. 38 in CII, Vol. III, in which Dharasena I and his younger brother Droṇasir̥ha are styled *paramamāheśvaras*, while their younger brother Dhruva II is called a *paramabhāgavata*. The Peddavēgi plates of Nandivarman II (a *paramabhāgavata*) mention grant of lands to a Viṣṇugrhasvāmin, i.e., the god inhabiting Viṣṇugrha (Viṣṇu).

## CHAPTER X

### THE KANDARAS

#### *Dynastic Appellation*

Kings of this dynasty of whom three are known are said to have belonged to the 'Ānanda gotra'.<sup>1</sup> According to Dr. Hultzsch they may be designated as 'kings of the family of the Ānanda'.<sup>2</sup> Other scholars have labelled them simply as "the Ānandas" or "the Ānanda kings of Guntur." We may once more emphasise that confusion between *gotra* and dynastic names must be avoided. The expression 'Kandara-nṛpatikula-samudbhūta',<sup>3</sup> applied to Attivarmān, a distant successor of Kandara, shows that the latter was the first king of the dynasty who gave his name to it.<sup>4</sup> Hence these kings had better be styled 'the Kandaras.'

#### *Kandara : Meaning*

Dr. Fleet considered 'Kandara' a variation of Kṛṣṇa.<sup>5</sup> The Prākṛt forms of Kṛṣṇa are Kaṇha (M; AMg; JM; S) and Kasana (M and S) and Kasina (AMg; J.M). The Dravidian form is Kaṇṇa. The variations of Kṛṣṇa found in the Raṭṭa and Yādava records are Kanhara, Kanhāra, Kandhara and Kandhāra.<sup>6</sup> An argument against Dr. Fleet's view is that Kandara nowhere occurs as a variation of Kṛṣṇa. In a Rāṣṭrakūṭa record from Kyāsanūr in the Hāṅgal Taluq of the Dhārwar District, Lionel Barnett has read 'Kandara-vallabha' and equated it with 'Kannara-vallabha' of the other Rāṣṭrakūṭa records, some of which are published in the same volume.<sup>7</sup> In these records there is very little difference between

1. (a) *Ānanda-karāṇaṅga-maharṣi-ma(hā)gotra-vijayadamala-sakala-tu(hi)nakiraṇasya . . . . Kandarājasya . . . .* 155 of 1899.

(b) *Ā(na)nda-sa-gotrasya . . . . Dāmodaravarmaṇo*—EI, Vol. XVII, p. 329, t. II. 2 and 3.

(c) *'Ānanda-maharṣivaiṣṇa-samudbhūtena . . . . rājñā Attivarmāna'*, IA, Vol. IX, pp. 102 and 103, t. II. 1 and 5.

2. EI, Vol. XVII, p. 328.

3. The Gōraṇṭla Plates, t. II. 2 and 3.

4. Ikṣvāku, Pallava, and Gupta are some of the kings who gave their names to their dynasties.

5. IA, Vol. IX, p. 103, n. 30 and BG, Vol. I, Part II, p. 334.

6. BG., *ibid.*, p. 526.

7. EI, Vol. XVI, p. 283.



*na* and *nda*. Considering the fact that all the records including the Kyāsanūr ones give 'Kannara-vallabha' only, what is read as 'Kandara-vallabha' is probably 'Kannara-vallabha.'

'Kanda' is a Prākṛt and 'Kandan' a Dravidian form of Skanda.<sup>8</sup> 'Kanda' might have become 'Kandara' much in the same way as 'Kanha' became 'Kanhara.' A fine Śiva temple at Khajuraho erected during the tenth century is called Kandariya Mahādeo. Kings Kandara and Attivarman were worshippers of Śiva. An objection to this view is that in all the Sātavāhana, early Pallava and Kandara records, the Prākṛt form is Khamda.

In Sanskrit and Prākṛt 'Kandara' means 'cave,' 'elephant goad.' As some kings style themselves 'elephant goad to their enemies,' Sanskrit or Prākṛt 'Kandara' as a name is not improbable.

### *King Kandara: His Date*

The founder of the dynasty was Kandara. Since the Allahabad posthumous pillar inscription which speaks of Samudragupta's encounter with the Vaiṅgeyaka Hastivarman and Kāñceyaka Viṣṇugopa, does not mention king Kandara, whose kingdom lay between the Vaiṅgeyaka and Pallava kingdoms, it may be inferred that the Kandaras rose to power after his southern campaign. Palaeography lends support to this view.

For the determination of Kandara's date, the palaeography of the Chezarla inscription of his grandson supplies positive evidence. On the back of the slab bearing this inscription there is record of Mahendravikrama or Mahendravarman I.<sup>9</sup> To all seeming the writing of the two inscriptions is almost contemporaneous. The letters exhibit close agreement even in some details; but a careful examination reveals certain developed forms in Mahendravikrama's inscription. Only one *pa* and a few *ha*-s of the record of Kandara's grandson reveal notches at the bottom while all the *pa*-s and *ha*-s of the other have notches. The more or less angular *la* with the notch at the bottom in Mahārāja Mahendravikrama's inscription is to be found only in a few places in the other; and in Chezarla we

8. *Tam. Lexicon*, S. V. Kandan.

9. In the *Mattavilāsa Prahasana*, p. 3, the son of Simhaviṣṇu (i.e., Mahendravarman) is referred to as Mahendravikrama. Mahendravarman II mentioned only by the Kūram plates is not so known. The confusion between the Pallava Mahendravikrama of the Chezarla inscription, and the Viṣṇukundin Vikramendravarman of the Rāmatīrtham plates which some scholars have made must be avoided; the Mahendravikrama of the Chezarla inscription belongs to the Bhāradvāja gotra.

find also the triangular *va* of the Nāgārjunikoṇḍa inscriptions and the British Museum plates of Cāruḍevī. We may then postulate an interval of thirty to thirty-five years between the two inscriptions. Since Mahendravikrama's reign would fall in the first decades of the seventh century, the Chezarla inscription of king Kandara's grandson may be assigned to the third quarter and king Kandara to the first quarter of the sixth century.<sup>10</sup>

In the *Avantisundarikathā* of which we have, thanks to the efforts of Rāmakṛṣṇa Kavi, a fuller text than before, it is said that the wife of *Kandareśa* (lord of Kandara) who was wounded in battle (with the Pallavas evidently) sent a number of war elephants to a Pallava King, there called a Magadha king.

### *Rise of the Dynasty*

It is now possible to picture to ourselves the circumstances favouring the rise of the dynasty. The Pallavas who were in possession of parts of the Guntur District in the reign of Simhavarman in the early part of the fifth century were later on hard pressed by the Kadambas in the south-west and Cōlas in the south. The bitter rivalry between the Pallavas and the Kadambas under Mayūraśarman continued long. Mrgeśavarman, a successor of Kākusthavarman, was 'a destroying fire to the Pallavas,'<sup>11</sup> and Ravivarman uprooted Caṇḍadaṇḍa, lord of Kāñcī. The Aṇaji inscription<sup>12</sup> states that Kṛṣṇavarman I's armies were totally defeated in a battle with those of a Pallava king. From the fact that the early Pallava charters are issued from Palakkāḍa and Daśanapura, and from the fact that Kāñcī is mentioned only in the Cendalūr inscription of Kumāraviṣṇu, scholars like Venkayya have concluded a Cōla occupation of *Toṇḍaimaṇḍalam*.<sup>13</sup> In the country just north of the Kṛṣṇā, the Vaiṅgeyaka power had yielded or was yielding place to the dynasty of the Viṣṇukunḍins. Kandara took advantage of this political turmoil to found a new dynasty. The Viṣṇukunḍin and the Pallava perhaps saw in the new kingdom a buffer state and so connived at the coup. But the Kandara was too near the Pallava to avoid conflicts later on.<sup>14</sup> One wonders whether the monkey

10. It is not possible to agree with the view expressed in the ARE, 1919-20, p. 95, that "by its early type of Pallava-Grantha character alone the inscription must be referred to about the third century A.D." The Report assigns Dāmodaravarman to the fourth century A.D.

11. IA, Vol. VI, p. 25.

12. EC, Vol. XI, Dg. 161.

13. IA, Vol. XXXVII, p. 284 n.

14. *Vide supra*.



device on the banners of Kandara and of the Kadambas may be taken to prove an alliance between them.<sup>15</sup>

Kandara set about strengthening his dynasty by means of a Pallava matrimonial alliance. The Chezarla inscription of Kandara's grandson who bears the titles of '*Satsabhāmalla*' and '*(Rāṇa) mahāmalla*',<sup>16</sup> introduces us to his father who bears the title of '*Prthivīyuvārāja*'<sup>17</sup> and his mother, a daughter of king Kandara of the Ānanda gotra.

In the Chezarla inscription of his grandson, Kandara is said to have been lord of two provinces or kingdoms and of the best city Kandarapura. He is said to have engaged in sharp battles with the Āndhras near the banks of the river Kṛṣṇā and brought about the widowhood of many an Āndhra woman.<sup>18</sup> His enemy was perhaps the Viṣṇukunḍin. Like the Viṣṇukunḍin Mādhavavarman II, he bears the title 'lord of the *Trikūṭaparvata*'<sup>19</sup> Dr. Hultsch's view that *Trikūṭa* (*Triraśmi* of the Nāsik inscription) in Bombay and Malaya (in the western Ghāts), of which Mādhavavarman claims to be lord, were at a safe distance from his dominions, must, it would appear, be abandoned. Any three-peaked hill might have been called

15. Rice, *Mysore and Coorg from Inscriptions*, p. 26.

16. Appendix, II, 30, 33-4.

17. I owe the suggestion that *Yuvārāja* in this inscription is the genitive singular of *Yuvārāj* to Professor K. A. Nilakanta Sastri. While editing the Koppāram plates of Pulakēśin II, Dr. Hultsch wrongly considers *Prthivīdūvārāja* as in the nominative singular. As the sense of the passage requires a genitive singular, he corrects it into *Prthivīdūvārājasya*.

The reasons for calling this a Pallava inscription are the following:—The *birudas* '*Satsabhāmalla*' and '*(Rāṇa) mahāmalla*' are essentially Pallava. Till the advent of the Eastern Cālukyas, the office of *Yuvārāja* or *Yuvamahārāja* was essentially a Pallava institution on this side of South India. In a Dharmarājāratha inscription we have similar *birudas* e.g., *Bhuvanabhājanah* and *Prthivīśāra* (EI, Vol. X, pp. 5, 6; Nos. 1, 3, 7 etc.). The practice of mentioning the *birudas* to the exclusion of personal names would also seem to be a Pallava practice. True *Prthivīyuvārāja* and *Prthivīvallabha-Yuvārāja* are titles borne by Viṣṇuvardhana in the Koppāram and Satārā grants respectively (IA, Vol. XIX, p. 309). *Prthivīdūvārāja* is according to Dr. Hultsch a form of *Prthivīyuvārāja* (EI, Vol. XVIII, p. 258). And *birudas* into which '*Rāṇa*' enters are also borne by Kīrtivarman I, and Mangaleśa (BG, Vol. I, ii, pp. 345-7). But the Chezarla inscription cannot be brought to the beginning of the seventh century A.D.

18. Could this mean that king Kandara did not belong to the Āndhra tribe? '*Prathitān-Prthivīyuvārāja*' applied to Kandara's son-in-law might be corrected into '*Prathitāndhra-Prthivīyuvārāja*'.

19. EI, Vol. XVII, p. 388, t.1.5.

*Trikūṭaparvata*.<sup>20</sup> But the association of *Malaya* with it forces us to look for both in the west. A *Vākāṭaka* inscription<sup>20a</sup> gives us the clue. Verse 18 in it records that Kuntala, Avanti, Kaliṅga, Kosala, Trikūṭa, Lāṭa and Āndhra were subjugated by one of the later *Vākāṭakas*. At that time the *Viṣṇukunḍins* were an Āndhra power. Such defeats would have been repaid and these victories would have provided the *Viṣṇukunḍins* the occasion for taking over the *Vākāṭaka* titles and glories.

### *Extent of his kingdom*

The extent of Kandara's kingdom is not altogether easy of determination. Dhānyakaṭaka was in possession of his son-in-law, a Pallava. Chezarla, where the inscription of Kandara's grandson (by his daughter) and of Mahendravarman I are found, is in the Narasaraopet taluq of the Guntur District. Dāmodaravarman's grant comes from the Ongole taluk<sup>21</sup> and Attivarman's from the Guntur taluq. The kingdom of Kandara would, therefore, seem to have comprised at the most the Guntur, Tenali and Ongole taluqs of the Guntur District.

### *Dāmodaravarman: His place in the Kandara genealogy*

Dāmodaravarman came after king Kandara, for the Maṭṭepād grant of the former is issued from 'Kandarapura' and the Chezarla inscription of Kandara's grandson, which refers to Kandara as 'the lord of the best of cities, Kandarapura' makes it certain that Kandara gave his name to the capital.<sup>22</sup> As Dāmodravarman's father is credited with many *Gosahasra* and *Hiraṇyagarbha mahādānas*, and as Kandara is not credited with them either in the inscription of his grandson, where he is extolled in a lengthy passage, or in the inscription of his distant successor, Attivarman, Dāmodaravarman could not have been a son of king Kandara.

### *His date*

Since the grant of Dāmodaravarman gives us neither dates nor names and facts tending to establish definite synchronisms with

20. CII, Vol. III, p. 9 n, (Introduction).

20a. ASWI, Vol. IV, pp. 124 ff.

21. Kaṇḡūra mentioned in the grant, which Dr. Hultzsch was unable to identify, may be identified with Kandulūru, six miles to the east of Maṭṭepād, the findspot of the grant.

22. Other instances of kings giving their names to their capitals are, 'Pravarapura' from which Pravarasena II's edict is addressed, Kandharapura, the city of Kṛṣṇa-Kandhara, etc. (CII, Vol. III, p. 236 and BG, I Pt. ii, p. 556).



kings whose dates are known, palaeography is our only guide in the determination of his date. Dr. Hultsch has only remarked that the alphabet is of an early southern type.<sup>23</sup> We can say that it resembles the alphabets of the later Vaiṅgeyaka grants and of the Pīkīra and Māṅgaḷūr grants of Siṃhavarman. Since Pīkīra is said to have been included in the Muṇḍarāṣṭra which has to be sought for in the Nellore District<sup>24</sup> and since Maṭṭepāḍ, the findspot of Dāmodaravarman's grant, is in the Ongole taluq, once part of the Nellore District, a comparison between the alphabet of the Pīkīra and Maṭṭepāḍ grants is more apt. Striking is the resemblance between the *la*, *va*, *ya*, *ba*, *na*, *da*, and *tu* of the two grants. The close resemblance between the *ja*, *bha*, *dbha* and *li* of the Maṭṭepāḍ and Māṅgaḷūr grants is also noteworthy. The thick dots or nail heads at the top of letters, especially over *ga*, a feature common to the two Pallava grants under reference, are to be found in the first few lines of the Maṭṭepāḍ grant. The *Upadhmāñīya* occurs in all the grants.<sup>25</sup> It may be argued that the Maṭṭepāḍ *śa* and *ṣa* differ from the Pīkīra ones as they have bars instead of curves. But the former are not quite unknown to the Pallava grants of the same period.<sup>26</sup> The Maṭṭepāḍ numerical symbols for 1 and 2 are more primitive than those in the two Pallava grants, but as two symbols for one are used in the Maṭṭepāḍ grant, and as the Māṅgaḷūr symbol for four is slightly different from the Pīkīra one, much reliance cannot be placed on numerical symbols; nor can archaic forms be the main factor in the determination of dates. Śaka 380 of the colophon of the Jaina work *Lokavibhāga* would seem to correspond to the twenty-second regnal year of Siṃhavarman, king of Kāñcī, mentioned in the text. According to Krishna Sastri the astronomical details given in the Oṃgōḍu grant of Siṃhavarman II,<sup>27</sup> do not fit into this date, and Siṃhavarman of the Jaina work must be Siṃhavarman I; and the Pīkīra grant belongs to Siṃhavarman II. On these pieces of evidence, Dāmodaravarman would

23. EI, Vol. XVII, p. 327.

24. Muṇḍarāṣṭra is identical with Muṇḍaināḍu of some Nellore inscriptions (N. 19, 31 and 121) and Kaṇḍukūra which, according to the Uruvupalli grant, was included in the Muṇḍarāṣṭra is perhaps identical with Kaṇḍukūr (IA, Vol. XXXVII, p. 283, n).

25. Dr. Hultsch has not noted the fact that in the Maṭṭepāḍ grant as in the Pīkīra and Māṅgaḷūr grants, final *m* is once represented by small *m* (EI, Vol. XVII, Pl. v, t. I. 15).

26. Māṅgaḷūr grant, IA, Vol. V, pp. 154 ff, Pl. v-b, l. 3; vi-a; II. 1 and 3.

27. EI, Vol. XV, pp. 246 ff.

have to be assigned to the first quarter of the sixth century A.D. But as he was not the son and immediate successor of Kandara, he cannot be placed earlier than 550 A.D.

Dr. Hultzsch assigns Dāmodaravarman to a period earlier than that of Attivarman partly on the strength of the Prākṛt portion of the former's grant.<sup>28</sup> D. C. Sircar rejoins, Attivarman is a Dravidian form of Hastivarman through the Prākṛt form Hatthivarman.<sup>29</sup> These arguments would compel us to place Dāmodaravarman's inscription sometime before the Pallava Sanskrit charters of the fifth and sixth centuries A.D., which, for reasons stated above, would be impossible. Instances of Prākṛt forms lingering in the records of the fifth and sixth centuries A.D., can be cited.<sup>30</sup> The Buddhist leanings of the king can also explain this mixture of Sanskrit and Prākṛt.

#### Attivarman

According to D. C. Sircar, Attivarman<sup>31</sup> is the father of Dāmodaravarman.<sup>32</sup> The only source of this assertion is the expression 'Aneka-go-sahasra-aneke-hiraṇyagarbhadbhavodbhavasya'<sup>33</sup> applied to the latter in his grant. He has rightly pointed out that

28. "It may be inferred from the Prākṛt forms used that it could not be far away in point of time from the Prākṛt plates of the early Pallava kings of the third or fourth centuries of the Christian era", ARE, 1919-20, p. 75. EI, Vol. XVII, p. 328.

29. *Journal of the Department of Letters, Calcutta*, Vol. XXVI, p. 48.

30. According to D. C. Sircar, Dr. Hultzsch's statement that the inscriptions is partly in Prākṛt is a 'misrepresentation.' But Dr. Hultzsch correctly states the position when he says that the personal and most of the *gotra* names of donees are in Prākṛt and that the Prākṛt '*saṃvaccharaṇ*' occurs in the Sanskrit portion while the Sanskrit *aṃśo* occurs in the Prākṛt portion. For Prākṛt forms lingering in Sanskrit records see Viṣṇukūṇḍin records generally.

31. Dr. Hultzsch looks upon Attivarman as a Prākṛt or Dravidian form of Hastivarman. Since in Prākṛt, the initial *h* is nowhere softened into *a*, Attivarman cannot be another form of Hatthivarman. Neither in Telugu nor in Canarese can 'Atti' meaning 'elephant' be found. That 'Atti' is sometimes a Dravidian form of 'Hasti' is made certain by the Shōlinghar inscription of Parāntaka (EI, Vol. IV, pp. 221 ff.) where the Western Gaṅga Prthivīpati II is called Hastimalla (the name of the elephant of Indra) in the Sanskrit portion, and Attimallan in the Tamil portion. Even now 'Atti' in Tamil means 'elephant'. For names and surnames into the composition of which 'Atti' enters, see also BG. I, ii, p. 507; SII, Vol. III, No. 60, p. 121; Vol. I No. 74, p. 105; EI, Vol. XVI, p. 37; EI, Vol. VII, pp. 195, 196.

32. *Op. cit.*, p. 50.

33. T. II, 2, 3.



Dr. Hultsch's translation of this as well as the expressions '*Aprameya-Hiranyagarbhaprasavana*'<sup>34</sup>, '*Hiranyagarbhaprasūta*'<sup>35</sup>, and '*Hiranyagarbhasambhūta*'<sup>36</sup> as 'producer of many *Hiranyagarbhas*' is defective, as the past participles *prasūta* and *sambhūta* can enter into *Pañcamī Tatpuruṣa* and not *Ṣaṣṭhī Tatpuruṣa* compounds. He has correctly translated them as 'born of the *Hiranyagarbha*.' The theory underlying the performance of the *Hiranyagarbha mahādāna* is that the performer is born of the golden womb, etc—perhaps in the same way as *Brahmā*.<sup>37</sup>

But where he brings this translation to bear upon the problem of Kandara genealogy one cannot agree with him. According to him it is not 'quite impossible' that Attivaraman who is credited with the performance of the *Hiranyagarbha* in the *Gōraṅṭla* plates is the father of Dāmodravarman who is said to have been 'born of one born of the *Hiranyagarbha* and a performer of the *Gosahasra*.' He dismisses the palaeographical difficulty cheaply when he makes the gratuitous assumption that the difference in time between the *Maṭṭepāḍ* and *Gōraṅṭla* plates is so short, and that it is difficult to determine which of them is the earlier.

(a) The *grantha* alphabet of the *Gōraṅṭla* plates is decidedly later than that of the *Maṭṭepāḍ* grant, because in them the *ra*, *ka*

34. The *Gōraṅṭla* inscription IA, Vol. IX, p. 102, l. 1. 3.

35. *Ipūr* and *Polamāru* grants EI, Vol. XVII, pp. 334 ff., and JAHRS, Vol. VI, Part I, pp. 17 ff.

36. The *Mahākūṭa* pillar inscription IA, Vol. XIX, pp. 7 ff.

37. The *Hiranyagarbha* jar is of the shape of a lotus; it is provided with a pedestal, golden stalk of lotus and a golden thread round its navel.

During the performance of the *mahādāna* the performer enters the precincts of the altar where the *Hiranyagarbha* is placed, holding the images of *Dharmarāja* and *Brahmā* in both hands, and takes five deep breaths after placing his head between his ankles. The Brahmins versed in the *Vedas* perform the *Garbhādāna*, *Puṇsavana* and *Simanta* ceremonies of the *Hiranyagarbha* and later on the rites following the birth of a child. Finally the performer addresses *Viṣṇu* thus:—

"O, the best among gods, before I came out of my mother's womb, Now that I am born of your womb, mine is a *divyadeha*."

Moreover, *udbhava* (adj.) which occurs in the expression '*Aneka-Hiranyagarbhadbhavarodbhavasya*' is mainly used in the sense of 'birth' or 'coming from'—e.g. *Rāṣṭrakūṭavamsodbhava*, *Śailodbhava*, etc. As has been pointed out by Sircar, '*Hiranyagarbhadbhavarodbhavasya*' in the sense of 'performer of *Hiranyagarbha*' is awkward in a prose composition and the Buddhist *Dāmodaravarman* would not have performed Brahmanical rites like '*Gosahasra*' and '*Hiranyagarbha*.'

and the subscribed *u* consist of two vertical lines of nearly equal length;<sup>38</sup> in the *Pikira*, *Māṅgaḷūr* and *Uruvapalli* grants and even in the *Chezarla* inscription of *Mahendravarman I*, it is considerably shorter. In the *Kailāsanātha* inscriptions the reascent is to the full length of the vertical.

(b) *Ja* with the upper arm converted into a loop is on the line of development to the *Kūram ja* which exhibits the head of the modern *Tamiḷ ja*. The *Chezarla* inscription has the archaic *ja*.

(c) The cursive *ha* and *pa* with the notch at the bottom occur in the *Dharmarājaratha* inscription. The *Chezarla ha* and *pa* with modest notches are earlier.

(d) The *Gōraṇṭla a* with a hook at the end of the lower arm is like the *Kailāsanātha a* and is more developed than that of *Mahendravarman's* inscriptions. But the treatment of the vertical in *Kailāsanātha a* stamps it as later than the *Gōraṇṭla a*.<sup>39</sup>

(e) The hook at the right end of the body curve of the *Gōraṇṭla da* is absent in *Dharmarājaratha*, but present in the *Kailāsanātha da*. The latter is, however, more developed than the *Gōraṇṭla* one.

(f) *bha* with two equal curves resembles the *Dharmarājaratha bha*.

(g) The *Kailāsanātha na* is more cursive and developed than the *Gōraṇṭla na*.

(h) The *Gōraṇṭla ṇa* is more cursive than the *Dharmarājaratha ṇa*. The development of *ṇa* is from *Siṃhavarman's* inscription where it has a long stem to *Dharmarājaratha* and *Chezarla* forms and then on to that of the *Gōraṇṭla* inscription where it is very short.

According to *Bühler*,<sup>40</sup> the *Gōraṇṭla* alphabet went out of use before the date of the *Kūram* plates of *Narasimhavarman's* grand-

38. The reascent in *r* l. 3 (*paricāreṇa*) and in *u* in the syllable *ju* l. 6, is to the full length of the vertical.

Dr. Fleet compared the alphabet of the grant with that of the fragmentary inscription at *Badāmi* incised, according to his researches, by *Pallava Narasimhavarman I* during his expedition against the *Cālukya Pulakeśin II*. However, only the notched *pa*, *ha*, *ma*, *la* and *va* exhibit any resemblance to the letters of the *Gōraṇṭla* plates.

39. *Bühler's Tables*, VII, Vol. XXIII, and IA, Vol. IX, pp. 102 ff., Plate 1; t. II. 1, 2, etc.

40. *Ind. Pal.* IA, Vol. XXXIII, App. p. 70.



son Parameśvaravarman, which exhibit letters of a much different type. It is thus seen that in many respects, the Gōraṇṭla alphabet stands between the Chezarla and *Dharmarājaratha* writing on the one hand and the *Kailāsanātha* writing on the other. Dr. Hultzsch has pointed out that the majority of the epigraphs on the monolith now styled *Dharmarājaratha* resemble those of Mahendravāḍi and Śīyamaṅgalam, assigned by him to Mahendrarvarman I<sup>41</sup> (first quarter of the seventh century). The earliest date for Attivarman would, therefore, be the second quarter of the seventh century.

Sircar's assumption that only one prince in the line could have performed the *Hiraṇyagarbha mahādāna* enjoined by the Sacred Books on kings and wealthy men of the realm, is a gratuitous one. In the Śrīśailam plates of Virūpākṣa, Harihara, son of Bukka, is said to have performed the 16 *mahādānas*.<sup>42</sup> In the Udayaṁbākam grant of Kṛṣṇadeva Rāya<sup>43</sup> (Ś. 1450) both Kṛṣṇadeva Rāya and his father are credited with the *ṣoḍasa mahādānas*. In the Vellaṅguḍi plates of Venkaṭapati Deva Mahārāya I (Ś. 1520),<sup>44</sup> both Vīra-Bhūpati and his son Kṛṣṇa-Bhūpati are credited with the same. Nor can the numbering of both sides of the Maṭṭepāḍ plates attest the posteriority of Dāmodaravarman to Attivarman. The plates of Devavarman and Nandivarman are numbered in the Maṭṭepāḍ fashion, whilst those of Nandivarman II and Skandavarman are numbered by plates. Yet the latter came after the former.

It is thus seen that Attivarman's reign falls in the second and third quarters of the seventh century. Dāmodaravarman who on palaeographical grounds has to be ascribed to the middle of the sixth century could not have been a successor of Attivarman.

### *His Grant*

Attivarman's Gōraṇṭla plates, which bear no date, record the grant of the village of Āntukkūra (according to Dr. Hultzsch probably Gani Ātukūru to the west of Bezwaḍa) and the grant of land called 'Aṣṭāśatapaṭṭi'<sup>45</sup> in the village of Tānthikontha or Tānrīkonra (which according to Dr. Hultzsch is the modern Tādikonḍa, ten miles to the north of Guntur and to the south of the Kṛṣṇā as

41. EI, Vol. IV, p. 152, and Vol. VI, p. 320.

42. EI, Vol. XV, p. 24.

43. EI, Vol. XIV, pp. 171-72.

44. EI, Vol. XVI, p. 298 ff.

45. 'Tānthikontha (or Tānrīkonra) grāme caturddiśam-aṣṭāśatapaṭṭi kṣetrān': IA, Vol. IX, p. 103. It may mean 108 paṭṭis.

stated in the inscription itself)<sup>46</sup> to a Brahman named Kottīśarman who was versed in *R̥g*, *Yajus* and *Sāma Vedas* and the *Āpastamba Sūtra*.

Most of the epithets applied to Attivarman in his grant would seem to be conventional. Such are, '*anuparata-dharmma-kriyāpara*', '*sura-guru saḍṛṣa-buddhiḥ*', '*sundara-sujāta-peśala-jana paricāra*.' But epithets like '*Hiraṇyagarbhaprasava*,' '*pratāpopanata-sakala-sāmanā-maṇḍala*', and '*samyak-prajā-pālanopārj-jitakīrtti*' would seem to have facts behind them.

#### *Attivarman's status*

Whilst Dāmodaravarman and the Pallava kings of the period bear the title of *Mahārāja*, Attivarman is styled *Rājan*. Could this fact indicate a feudatory position? We know that a part of the Guntur district was under Pallava rule in the time of Kandara and Attivarman. But the expression *pratāpopanata-sakala-sāmanā-maṇḍala* applied to Attivarman, and the fact that Mahendravarman I is styled *rājan* in some inscriptions<sup>47</sup> and also the absence of any evidence of Pallava rule over the Guntur taluq,<sup>48</sup> make it highly probable that Attivarman was an independent monarch.<sup>49</sup>

#### *Religion and Social Life*

The available grants of the Kandaras do not give us any direct insight into the administrative organisation. It may be sur-

46. Dr. Fleet read it as *Tānthikontha* and Dr. Hultzsch's reading is not as certain as it has been assumed. In the Ipūr and Chikkulla plates *ra* has two cross strokes. In the Peddavēgi plates of the Eastern Cālukyā Jayasīnha, I, (EI, Vol. XIX, p. 261) and the Koṇḍaṇagūru plates of Indravarman, (EI, Vol. XVIII, pp. 1. ff.) letters similar to that under reference occur. In the former it differs from the next letter *ra* in so far as it has not the latter's notches. The word has been read as '*Kantheḡuvāṭi*' which has been identified with the Kanḡeru of the Eastern Cālukya inscriptions. In the latter grant, the subscript *ra* has assumed its modern form, and is different from the letter above, though Dr. Hultzsch read them as *rra*. No doubt in all these grants the subscript *tha* is open to the right and *tha* has a dot in the middle. Even so, in a grant of the Eastern Cālukya Viṣṇuvardhana IV or V (IA, Vol. XIII, p. 186) and perhaps in the Peddavēgi plates of Jayasīnha I, *tha* with the short stroke occurs.

47. EI, Vol. VI, p. 320, t. II. 1 and 2.

48. Chezarlā where the inscription of Mahendravarman exists is in the Narasaraopet taluq of the Guntur District.

49. Attivarman claims to be as powerful as Mahendra (*Mahendrasamavikrameṇa*). Is there a veiled reference to Mahendravikrama or Mahendravarman I (EI, Vol. IV, p. 153)?



mised that the traditions of the past were continued. Pallava influence might have played its part. However, we know something about the religion of these kings and their subjects. Unlike the Pallavas with whom they were matrimonially connected and who were 'paramabhāgavatas,' the Kandara kings, with the exception of Dāmodaravarman, were *protégés* of Śambhu Śiva.<sup>50</sup> Their family deity was the God in the Vaiṅkeśvara temple.<sup>51</sup> Thus the Kandaras continued the Śaiva traditions of the Ikṣvākus, the kings of the Br̥hatphalāyana *gotra* and some of the Vaiṅgeyakas. If the names of donees can be relied upon as an index to the state of prevailing religions, Śaivism would seem to have had a strong hold over the Kandara kingdom.<sup>52</sup>

But Buddhism was too firmly rooted in the land of the Bhaṭṭi-prōlu, Amarāvati and Nāgārjunikoṇḍa and Ghaṇṭasālā *stūpas* for monasteries to be completely eradicated even by four centuries of Brahmanical rule. Dāmodaravarman was a Buddhist (*Samyak-sambuddhasya-pādānudhyātā*), and the Prākṛt of his grant might be an evidence of his Hīnayānist leanings. In his day the toleration which the Brahmanical Sātavāhana and Ikṣvāku kings had shown towards Buddhism was returned by Buddhism to Brahmanism. Like Brahmanical kings, Dāmodaravarman makes grants of lands to Brahmans.

Scattered epigraphic and literary evidence attests the lingering of Buddhism in the *Andhradeśa* for a long time after it ceased to be the dominant religion. Amarāvati has given us not only Buddhist inscriptions of the third and fourth centuries A.D.<sup>53</sup> but also an inscription in early Telugu characters from which we learn that a Simhavarman, son of Nandivarman, on his return from an expedition, came to Dhānyakaṭaka and became a lay worshipper of the Buddha and made donations.<sup>54</sup> An inscription on the base of a pillar bearing the sculpture of a standing figure of the Buddha, in

50. *Śambhoś-carāṇa-kamala-rajah-pavitrikṛtē*, IA, Vol. IX, the Goranṭla plates.

51. The *anuvāra* over *va* is clear. Dr. Fleet was not sure of it (IA, Vol. IX, p. 103, n.). Only, as in other places, in the same inscription (ll. 4, 6, etc.) it is not exactly over the letter, but slightly to the right of it.

52. Names like 'Ruddajja', 'Nandijja', 'Khandajja', 'Kumārājja' and 'Devajja.'

53. ASSI, Vol. I, p. 106, No. 51 and Pl. LXI, No. 4; for an unpublished Amarāvati inscription of the third century A.D., see Pl. III.

54. SII, Vol. I. No. 32.

Rāmaredḍipalle in the Nandigāma taluq, Kṛṣṇā District, mentions the setting up of an image of the Buddha by the *śramaṇaka* Rāhuḷa, the disciple of Ācārya (Mā)deva who was again the disciple of Ācārya Maudgalyāyana.<sup>55</sup> According to Hiuen-Tsang, though Buddhism was on the wane, there were in the *Veṅgideśa* twenty and odd monasteries with three thousand brethren.<sup>56</sup> In the kingdom of T'e-na-ka-che-ka (*Dhānyakaṭaka*) there was a crowd of Buddhist monasteries but most of them deserted, about twenty being in use with one thousand brethren mostly adherents of the *Mahāsāṅghika* system.<sup>57</sup> The play entitled '*Mattavilāsa Prahasana*' shows that Buddhist *bhikkhus* and their *vihāras* and *caityas* existed in Kāñcī in the seventh century, whatever might have been the demoralisation that had set in.

About the social life of the period we do not know anything except that the Brahmanical civilisation had once more gained ground. A point deserving mention here is the 'ārya' ending in the names of the donees of the Maṭṭepāḍ grant. Such name endings are found only in grants coming from the territory immediately south of the Kṛṣṇā (the Koṇḍamuḍi, the Mayidavōlu, the Hira-Haḍagaḷḷi, the Kanteru (Nandivarman I) and the Maṭṭepāḍ grants. 'Ārya' (venerable) as an honorific prefix to the names of Buddhist or Jain teachers and saints occurs in inscriptions all over India. It is used as an honorific title in the Hāthigumphā inscription of Khāravela.<sup>58</sup> 'Ārya' as initial part of personal names occurs in a Junnar inscription<sup>59</sup> (Ayama) and in a Nāgārjunikoṇḍa inscription<sup>60</sup> (Ayakoṭusiri and Ayasiri, names of royal ladies). The celebrated disciple of Nāgārjuna, who spent a great part of his life in the *Āndhradeśa*, is Āryadeva.<sup>61</sup> But the earliest inscription to exhibit names with 'ārya' ending is the Koṇḍamuḍi grant of Jayavarman, where all donees have names ending in 'aja'. The same

55. 218 of 1926-27.

56. Watters '*On Yuan Chwang*', ii. p. 210.

57. *Ibid.*, pp. 214-215.

58. 'Aira mahārāja Khāravela'; an Aya-Sakasathī is mentioned in a Rhatṭiprōlu inscription as the name of a group (*goṣṭhī*).

59. ASWI, Vol. IV, p. 103, No. 11.

60. Ins. L. EI, Vol. XXI.

61. The epigraph on a relic pot from the Guntur District, which has been ably read and interpreted by Prof. K. A. Nilakanta Sastri (*JOR*, IX-13, 96, ff.) states that it contains the ashes of Āyamaṇi identified by the Professor with Āryadeva.



is the case with the Mayidavōlu and Maṭṭepād grants.<sup>62</sup> 'Ajja' is another form of Prakṛt 'ayya' (Sanskrit ārya).<sup>63</sup> 'Ārya' started as an honorific prefix and became a name ending much in the same way as 'siri'.<sup>64</sup>

## APPENDIX B

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1. Sri siddhiśvarāya
2. Kālisara sāraviraketoh sva śakti śātita
3. śātrava kari vara ghaṭa samkaṭa Dhānyakaṭa raṇa
4. saptakoṭeḥ prathitān (dhra\*) pṛthivīyuvārājaḥ ā-
5. nanda karānanda maharṣi mahāgotra viyadamala-
6. sakala tu (hi) na kirapasya samavagāḍhāndhrasundarī
7. candanāñjanālakta lokāmālā parimoṣaṇa pa-
8. ricaya kṛtāparādha vai (pu) lyā sitetarabe (ṇṇā)
9. nāthasya Trikuṭaparvata pate (r\*) golāngūla vija-
10. yaketanasya hallisaka paṭu paṭaha rava s(a) la (?)
11. ma (tya or sya) ṇadyogasya Kandara-puravara-janapada-
- dvitayā-
12. dhipateḥ Kandararājasya priyasutāyāmavanitalā-
13. ntava (t) yām mahādevyām sañjātas-satguros-tasyāspa
- (n) da-
14. madhi (ṣthe) ya guṇamadhitiṣṭhannalamkurvā (ṇaḥ)
- sujātaḥ
15. sujanamanaḥ śravaṇasukhacarita-bhājano janodita
16. sakalayaśoviśeṣaḥ roṣasthira vṛtta-jānu-karaḥ
17. Karibhaḷa viśasta śātrava śarira sakalamālāmaṇḍa-
18. ṇa bhāvyamāna pareta kaṇṭaguṇo guṇonnata virodhi
19. parajan (au) gha nivāraṇō vāraṇottamabalo balonnatasya-
20. .... (ma) kusumake (tu) rabalājana manaḥ pramathana-
- paṭura-
21. ..ḡu...rabhilaṣita phalapradānakṛtamati-rahimagi-
22. ririvā..vilanghaniya mahima-gurus-salila nidhira

62. Ajja of the Hīra-Haḍagaḷli and Maṭṭepād grants is the etymological spelling of the Pandit; 'aja' is the cave inscription form of 'ajja'.

63. Pischel. *op. cit.*, Secc. 236 and 252.

64. It is used as a prefix in 'Rāya Simuka Sātavāhana sirimato' (Nāne-ghāṭ; relievo figure inscription) and as a part of names in 'Vedisiri' 'Hakusiri' 'Balasiri' (Nāsik No. 2) 'Bodhisiri,' 'Bapisiri' etc. (Amarāvati and Nāgarjuni-konda inscriptions).

23. gādha gāmbhīrya dhairyaślāghī sagaruḍa-muraripu-sanā-  
thaśāsanaḥ
24. paramasamṛddha pallījanapadādhipati-raribala-jayamatih
25. sama (ra\*) samaya samunnata gṛddhrādhyāsita-ketanaḥ  
pratin-
26. pa vanitāśrutipathā-śrotrābharana gauravavai phalya..
27. ..pasāmu..mu...ta (ra) vārināsaghoṣaṇassamarapaṭu-
28. paṭahara(va\*) śravaṇā dviguṇa maghaguṇa guṇa-  
sāgaraska-
29. ....(vijaya) sajayānuraktānurāga gururabhiṣṭuta
30. guṇavāsassakalakalā viśārada sa(t)sabhāmallaḥ
31. (svaku)la salila nidhi samabhivarddhana tuhinakaranara  
tilaka
32. ...duṣṭanigrahograviṣāghātaḥ śiṣṭaparipālana
33. ...prasanna nṛpavara guṇatulya kāntiḥ śrīmān śrī (ra-
34. na) mahā (mallāḥ) sakta...tva (to) nvayasya pṛthujaya-  
balā-
35. yurārogyābhilaṣitārtha siddhaye punaratratīrtha-
36. ...rvvannata samamahimānasya...bhila
37. ...bahūni bahu devatāyatanāni sthira
38. ...ardhātsarvaparihāra sampa...grāmā
39. ...maya..ra...vṛṣabhagaṇa
40. ....saklasāadhanānām godha
41. ....saha.....
42. ....pārvatīpara....ru
43. ....manekavi....nu
44. ....rājitarajata (kapālapāli)
45. ....ka...ghaṇṭākamsatāla chatra
46. ....ṇise...hātabhā...devopakara
47. ....sampradāyā manvantarāmabhirāmabhi
48. ....bhagavān parameśvarastu...
49. ....tayapratyadhikā (ra miṣṭā)
50. ...prasannasobitām



## CHAPTER XI

### THE VISNUKUNDINS

The Viṣṇukunḍin is the last of the many minor dynasties that ruled over the destinies of the Āndhra Country since the disappearance of the Śātavāhana. Whilst writers have emphasised the fact that it was contemporary with the Pallavas in the south, the Kalinga dynasties of the fifth and the sixth centuries A.D., the Vākātakas, the Maukharis and the Guptas, they do not say that immediately south of the Viṣṇukunḍin kingdom lay the Kandara kingdom. The chronological scheme adopted here makes the Kandaras the contemporaries of the Viṣṇukunḍins, and the Viṣṇukunḍin-Vākātika matrimonial alliance was perhaps a political one intended as an offset to Kandara-Pallava matrimonial alliance. The fortunes of the Viṣṇukunḍins were bound up with the fortunes of the dynasties of the north and their sphere of action lay in the north, especially, in Kalinga. It is with the Maukharis, the Vākātakas and kings of Kalinga, that the Viṣṇukunḍins waged a series of wars that finally left them exhausted before the flood of Cālukyan invasion came upon them.

Of this dynasty we have five records. That this dynasty rose on the ruins of the Vaiṅgeyaka dynasty is made clear by the fact that the Chikkulla plates were issued from Leṇḍulūra, modern Deṇḍalūru. Peddavēgi, the site of the capital of the Vaiṅgeyakas, is only five miles to the north of Leṇḍulūra. And in both places there are ruins of a large of Śiva temples and extensive mounds. True some records were issued from other places, Īpūr II from (Ama)rapura, Īpūr I from *vijayaskandhāvāra* Kuḍāvāda. But as both Kuḍāvāda and Amarapura are called *vāsaka*, the former also was a temporary residence.

The Rāmatīrtham plates were issued from Puranisaṅgama, a *vāsaka*. Some scholars think that the Viṣṇukunḍins were a northern dynasty. They connect Trivara from which Mādhavarman I took his wife with Tewar in the Central provinces and *Trikūṭa* with *Triraśmi* and *Malaya* with the Western Ghāṭs. They also point to the northern wars of the Viṣṇukunḍins as furnishing evidence in the same direction. Amarapura cannot be identified with distant Amroati in the Central provinces. Nor can it be identified with Amarāvati as even as late as the sixth century the

latter is known as Dhānyakāṭaka—Chezarla Inscription. No one has pitched upon Pallava wars with the Western Cālukyas and Ikṣvāku matrimonial connections with the house of Ujjain as evidence of their northern origin. Kielhorn looks upon Vinukoṇḍa as the survival of the dynastic name<sup>1</sup> and this looks quite probable. Viṣṇukoṇḍin > Viṣṇukoṇḍin > Vinukoṇḍin > Vinukoṇḍa. Kuṇḍi really means 'one who comes from the fire-pit.' But the fact that their family deity was the *Śrīparvatasvāmi*, may go some way to prove their southern or Āndhra origin. But even this piece of evidence should not be pressed too far. Viṣṇukoṇḍin used in the plural is, like Vākāṭaka and Ikṣvāku, a family name. Some writers look upon it as a *gotra* name. They say that the Vākāṭakas with whom the Viṣṇukoṇḍins had matrimonial connections belonged to the Viṣṇuvṛddha *gotra*. Viṣṇu also is a recognised *gotra*. But they admit that the Viṣṇukoṇḍin is not to be traced in the *gotra* and *pravara kāṇḍas*. Moreover we have the plural and not the singular.

It is, however, possible to build some history on the name. The kings of the line though devoted to the God at *Śrīparvata* (Mallikāṛjuna) would, as their family name indicates, have been worshippers of Viṣṇu, and the names borne by these kings also lends support to this view. Not one king in the line among those known till now bears a Śaivite name. One wonders if the *Śrīparvatasvāmi* of the Viṣṇukoṇḍins was a Vaiṣṇavaite deity, otherwise as yet unknown, of the *Śrīparvata* of the Nāgārjunikoṇḍa inscriptions.<sup>2</sup> Current local tradition, it may be noted, associates the hill with the Rāma cycle of stories. Mādhavarman and Govindavarman, names which occur in the lists, the latter twice, are indications of the Viṣṇu worship in the family, before, if not after, they rose to power. The first king of the line so far known is not called a *Śrīparvatasvāmi-padānudyāta*. Did the dynasty begin a Vaiṣṇavaite revival? According to Dr. Hultzsch the seal of Īpūr I "is divided by a cross-line into

1. EI, Vol. IV, pp. 194-95: "The name Viṣṇukoṇḍin has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the writer's vernacular was Telugu and that, the donor worshipped the lord of *Śrīparvata*, which I take to be the sacred Śrīśaila in the Karnūl district, I believe that the word survives in Vinukoṇḍa, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīśaila and 50 miles south of the river Krishnā, and that this Vinukoṇḍa, which is reported to be a place of great antiquity, was really the capital of the Viṣṇukoṇḍins."

2. See Ch. VII.



two sections. The lower bears in relief the legend *Mādhavarma* in two lines. Above the line seems to be a figure of *Lakshmī* or a *Svastika* on a pedestal, flanked by two lamp-stands, and surmounted by the sun(?) and the crescent of the moon."<sup>3</sup> Says Sircar:<sup>4</sup> "As on the seals attached to Chikkulla and the Rāmatīrtham plates, the figure of a lion is clearly visible, it may not be impossible that the obliterated part above the line contained the figure of a lion which was possibly the crest of the Viṣṇukunḍins." But the symbol is not the *svastika* as the arms are not equal in length, nor is there any trace of a lion or *Lakshmī*. It is a symbol much like that found on the coins of the Cuṭus in the Anantapur District. True, the seal of the Chikkulla plates bears in relief on a slightly counter-struck surface a well-executed lion, which stands to the proper right raises the right fore-paw, opens the mouth and apparently has a double tail.<sup>5</sup> The Rāmatīrtham plates seal "shows the faint figure of an advancing lion or tiger (facing the proper right), with its fore-paw raised, neck erect, mouth wide-open and the tail raised above the back, so as to end in a loop."<sup>6</sup> The lion device was perhaps Buddhist in origin. The lion *motif* at Amarāvati is sufficient evidence.

### *Viṣṇukunḍin Genealogy*

The genealogy of the dynasty was a mess before Sircar came in to point out a patent error made by Dr. Hultzsch and Mr. K. V. Lakshmana Rao. Identifying Mādhavavarman of Ipūr I with the Mādhavavarmans of the Rāmatīrtham and the Chikkulla plates Hultzsch constructed the following genealogy:

Ipūr	Rāmatīrtham	Chikkulla
Govindavarman		
Mādhavavarman	Mādhavavarman	Mādhavavarman
	Vikramendra	Vikramendravarman
	Indravarman	Indrabhaṭṭāarakavarman
		Vikramendravarman II

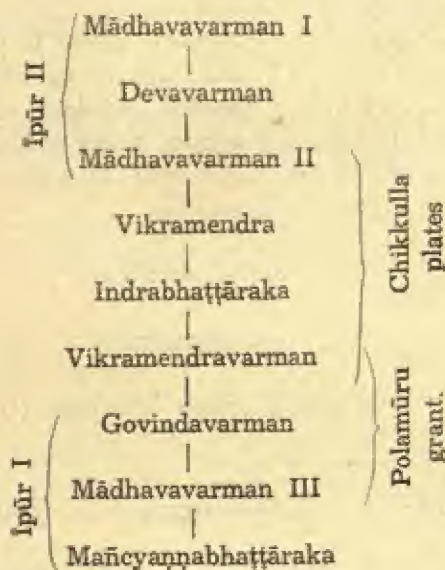
3. EI, Vol. XVII, p. 334.

4. *Journal of the Department of Letters*, Vol. XXVI, p. 113.

5. EI, Vol. IV, p. 194.

6. EI, Vol. XII, p. 133.

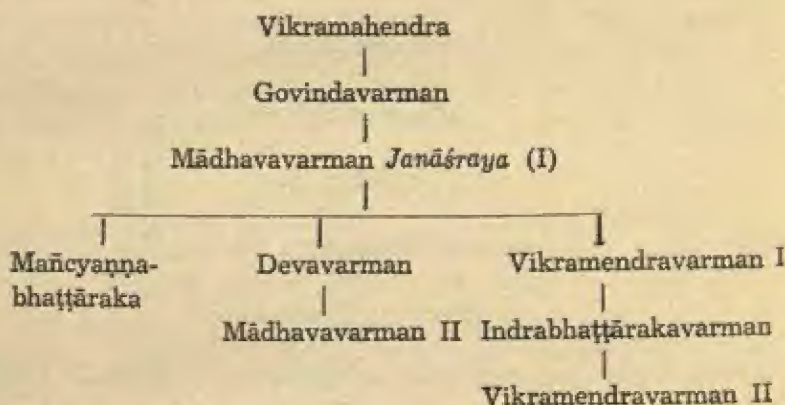
But Hultzscli went wrong in making the Mādhavavarman of Īpūr II the grandfather of Mādhavavarman of the Chikkulla plates. Accepting Hultzscli's view regarding the position Mādhavavarman of Īpūr II in Viṣṇukunḍin genealogy, and obsessed by the theory that Mādhavavarman of Polamūru plates whose grant is renewed by the Eastern Cālukya king Jayasimha I must be late in the series, and also by the theory that succession was in one line, Mr. K. V. Lakshmana Rao and others have built up a fantastic genealogy.



Hultzscli's genealogy is vitiated by one mistake. When he stopped with Īpūr I his genealogy was correct. When he came to Īpūr II he was confronted by the palaeographical difficulty. "The inscription records the grant of a village, the name of which is doubtful, by Mādhavavarman (II).....His father was Devavarman (1.5), and his grandfather the Mahārāja Mādhavavarman (I).....As the alphabet of this inscription seems to be of an earlier type than that of the preceding one, and as grandsons are frequently named after their grandfather, I consider it not impossible that Mādhavavarman II was the grandfather of Govindavarman's son Mādhavavarman, who would then have to be designated Mādhavavarman III."<sup>7</sup> Hultzscli's theory has been exploded by the Polamūru grant which mentions a Vikramahendra and not Mādhavavarman as the grandfather of Mādhavavarman and father of Govindavarman. As



Sircar has pointed out, Hultzsck and others have made three Mādhavavarmanas out of two. Mādhavavarman of the Chikkulla, Rāmatīrtham and Īpūr I and Polamūru plates is one Mādhavavarman. In the Īpūr I plates he is called 'Trivaranagara-bhavana-gata-yuvati-hṛdaya-nandanah,' 'agniṣṭoma sahasra-yājī,' and 'Hiraṇyagarbhaprasūtah,' and in the Polamūru plates 'Trivaranagara-bhavana-gata-yuvati-jana-viharaṇa-ratiḥ,' 'kratu-sahasra-yājī' and 'Hiraṇyagarbhaprasūtah.' In both he is also called 'ekādaś-Āśvamedhāvabhṛta-snāna-vigata-jagad-enaskah' (Polamūru) and 'ekādaś-Āśvamedhāvabhṛtha-vidhūta-jagatkalmaṣah' (Īpūr I). So the Mādhavarman of the Polamūru plates is identical with the Mādhavavarman of Īpūr I. Mādhavavarman of the Rāmatīrtham and Chikkulla and Īpūr I plates is identical, as Hultzsck himself had admitted.<sup>8</sup> If Mādhavavarman, father of Devavarman of Īpūr II, is Mādhavavarman *Janāśraya*, son of Govindavarman, the genealogy falls in to the following mould :



Vikramendravarman I would seem to have had another son as Indrabhaṭṭārakavarman is called the eldest son of the former. Mañcyannabhaṭṭāraka, associated with his father Mādhavavarman as *ājñā* of Īpūr I, dated in the 37th year of Mādhavavarman, would seem to have been the eldest son of the latter.

It now behoves us to remove the palaeographical difficulty. It is highly improbable that that Mādhavavarman issued the Īpūr II plates as king. In the plates he is not called a *Mahārāja* or *Rāja*.<sup>9</sup>

8. EI, XVII, p. 335. *Contra ibid.*, p. 338. See also Sircar *op. cit.* pp. 84-8.

9. In the Chikkulla plates Indrabhaṭṭārakavarman is called *Mahārāja* and in the Rāmatīrtham plates *Rāja*.

In all the other plates of the Viṣṇukundins the reigning king is called *Rāja* or *Mahārāja*. In *Īpūr II* Devavarman, the father of Mādhavavarman, is also not known by regal titles. True, in our records the predecessors of the reigning king are sometimes mentioned without regal titles.<sup>10</sup> Devavarman is also known as one who displayed matchless and well-known valour in attacking warriors.<sup>11</sup> It is therefore probable that he fell in battle in one of the ceaseless wars waged by his father. *Īpūr II* was issued at the command of Viṣṇukunḍa (*ḍ*) *yadhirāja*.<sup>12</sup> We know from the Godāvarī plates of Prthivīmūla that *adhirāja* means overlord. The inscription is dated in the 47th year.<sup>13</sup> We know from the Polamūru plates that Mādhavavarman reigned for forty years.<sup>14</sup> Such a long reign as forty-seven years for Mādhavavarman, son of Devavarman, is improbable in view of the fact that he was succeeded by his uncle, himself having died childless. It is therefore very probable that the edict was issued by Mādhavavarman the younger, who had been put in charge of the kingdom by his grandfather when the latter was away busy with his wars with Kalinga. The Polamūru plates show that in the 40th year of his reign Mādhavavarman *Janāśraya* crossed the Godāvarī with a view to conquer the eastern region. *Īpūr I* plates of the 37th year of Mādhavavarman *Janāśraya* record the grant of the village of Vilembali in the district of Guddādi to the Brahman Agniśarman of the Vatsa *gotra*. *Īpūr II* refers to the two donees Agniśarman and Indraśarman. The words preceding *Agniśarmendra (śarma) bhy (ā) m* are obliterated, and Hultzsch has not read them. One donee seems thus to be common

10. 'Śrī-Vikramendravarmaṇaḥ', Chikkulla plates, t. I. 10.

'Śrī-Vikramahendrasya', Polamūru plates, l. 4.

Śrī-Govindavarmaṇaḥ', *ibid.*, l. 6.

11. *Kṣatriyāvaskandapravart (t) ita apratimavikkh (yā) taparākramasya*.

12. Viṣṇukunḍa (*ḍ*) *yadhirājadyānodatta*.

13. The numerical symbols were read as (4)7 by Hultzsch. Says he: "The first figure of the year in the date portion of the .. inscription (l. 13), is injured and uncertain" (p. 338). Sircar reads it as 10. But as the upper part of the symbol is clearly the upper part of the symbol for four Hultzsch's conjectural reading is correct.

The curves considered by Sircar are merely scratches far below the line.

14. Mr. K. V. Lakshmana Rao and others read the symbol as 48. But as in *Īpūr II* even the symbols for 47 are the symbols for 4 and 7, and not one symbol, and as there is not a single instance of the combination of two symbols in one, such a reading has to be abandoned. What is taken as a ligature for 8 is only the flourish of the lower part of the vertical of the symbol for 40.



to both the grants. It would therefore seem that Īpūr II is also dated in the reign Mādhavavarman *Janāśraya* of eleven *Aśva-medhas* fame. In that case Īpūr I is prior to Īpūr II only by ten years. And there are not insuperable palaeographical objections to placing Īpūr II ten years after Īpūr I. Firstly though both the records were found in the possession of Brindāvanam Gopālācharlu at the village of Īpūr in the Tenali Taluq of the Guntur district, they do not seem to have belonged to the same locality. The first set records the grant of the village of Vilembali in the Guddādi *viṣaya*, by the king from his camp at Kuḍāvāḍa. Guddādi *viṣaya* is the Guddavādi *viṣaya* to which Drākṣarāma and Chellūr in the Godāvāri district belonged. The name of the *viṣaya* which contained the second grant is obliterated.

The alphabet of II has those thick dots and that bold writing which characterise the grant of Dāmodaravarman and of some of the kings of Kalinga.<sup>15</sup> Hultzsch says that the alphabet of Īpūr II reminds us of the British Museum plates of Cārudevī. But the comparison between the carelessly written Cārudevī grant and this grant is not happy. While speaking of Īpūr I Hultzsch said that "The alphabet is of an earlier southern type than that of the two other published grants of the Viṣṇukunḍin family. The secondary forms of *i* and *ī* are not always clearly distinguished; in \**kunḍinām*—(l. 1) *i* looks like *ī*, and in *bhagavacchrī-parvata* (l. 1), *śrī Govinda* (l. 3), and—*mahī*—(l. 4), *ī* looks like *i*." But in Īpūr II the distinction between *i* and *ī* is clear e.g., *i* in *agniṣṭōma* (l. 2), *priyaputraḥ* (l. 5), and *ī* in *Śrī-Devavarmanah* and *Śrīparvatasvāmi* (ll. 5 and 6); the *o* sign is as developed as that in I grant-*agniṣṭōma* (l.2). The tail of Īpūr II *la* is as developed as that of I *la*. Īpūr II *ṣa* is in no way more developed than the Īpūr I *ṣa*. On the other hand *na* of the former has a larger bottom than that of the latter and in this respect it resembles the Maṭṭepāḍ *na*. *Ji* in l.2 Īpūr II is more developed than *ji* in I l.7. *Ta* without the loop occurs in I also (l.13). *Pa*-s in both have looped bottoms. II *ta* and *ṇa* resemble the Maṭṭepāḍ ones. No doubt the reascent of the vertical of *ra* and *ka* is not as pronounced in II as in I. But the subscript in *kra* has a better flourish in II than I; e.g., *parākramasya* I, l.1; II, l.5. Much of the difference between the two alphabets is due to the fact that Īpūr II alphabet is of an angular and bolder type while the alphabet of I is slanting and small. Moreover the affili-

15. EI, Vol. XII, pp. 4 ff., pp. 2 ff.



ations of the alphabets of II are with the Maṭṭepāḍ grant whilst the alphabet of I is closely related to the grants found in the northern parts (e.g., the grant of Nandaprabhañjanavarman).

The foregoing arguments, some of them positive and others negative, prove that there are no insuperable difficulties in putting Īpūr II as later than Īpūr I. And the arguments adduced above also show that Īpūr II belongs to the reign to which Īpūr I belongs and that the interval between the two is only ten years. Īpūr II, in other words, is a grant of the grandson dated in the reign of his grandfather.

We may in passing note the patent objections to the genealogical scheme built by Mr. K. V. Lakshmana Rao and others. They have identified the Vikramahendra of the Polamūru plates with the Vikramendravarman II of the Chikkulla plates. It may be pointed out that Vikramahendra of the Polamūru plates is not even as names go the same as the Vikramendra of the Chikkulla grant. Vikramendravarman II's grandfather is also known as Vikramendra. To place the Īpūr and Polamūru grants after the Chikkulla and Rāmatīrtham grants is palaeographically impossible. Since two Mādhavavarmans have been made three K. V. Lakshmana Rao wonders why *Aśvamedhas* should have been the monopoly of Mādhavavārmans!

The chronology of the Viṣṇukunḍin dynasty can now be settled within reasonable limits. While editing the Polamūru plates,<sup>16</sup> Mr. K. V. Lakshmana Rao pointed out that the grant recorded in these plates was renewed by Jayasīṃha I whose date is known. Both grants were found buried in the same village, one by the side of the other. The Polamūru plates say that when Mādhavavarman had set out on an eastern expedition and crossed the Godāvarī, he made an *agrahāra* of the village of Pulom̐būra on the Daḷiya-vāyī river and of four *nivartanas* of land at the southern extremity of Mayindavāṭaki, and granted it to Śivaśarman of the Gautama *gotra* resident of Kunrūra in the Karmarāṣṭra. The grant of Jayasīṃha I who began to rule from 633 A.D., records that in his fifth year (638) he granted the village of Pulom̐būra in the Guddavāḍi *viṣaya* to Rudraśarman son of Śivaśarman and grandson of Dāmaśarman. In Mādhavavarman's grant it is Śivaśarman son of Dāmaśarman that gets the same village. So it is clear that the Polamūru grant of Mādhavavarman is separated from the grant of



Jayasinha by at least one generation. The Polamūru grant of Mādhavavarman is dated in the 40th year of Mādhavavarman. If, as is stated in the grant of Jayasinha, Rudraśarman was the owner of the *agrahāra* before he was dispossessed of it, the interval may be greater, say 35 to 45 years. So Mādhavavarman's reign falls between 553-593, the period of Dāmodaravarman and Attivarman (Kandara). The day on which the grant was made was Phalguni Pūrṇimā on which lunar eclipse occurred. And the chronology worked out in this chapter makes 593 a possible date for the Polamūru grant.

Mādhavavarman's period is then between 553-593 or more. Vikramendravarman, Indrabhaṭṭāarakavarman, Vikramendravarman II might each be assigned a period of 25 years, and the end of the dynasty brought to the latter part of the seventh century A.D., a generation after the advent of the Eastern Cālukyas.

## ADDITIONAL NOTE TO CHAPTERS III AND IV

In a monograph entitled '*Reconstruction of Andhra Chronology*' in the pages of the *J.A.S.B.*<sup>1</sup> Mr. G. Bose has drawn revolutionary conclusions from equally revolutionary assumptions and interpretations. He has handled the Purāṇic material shrewdly. But his reconstructed chronology breaks down at every step.

To him the Purāṇic evidence is everything and the epigraphic one is utterly futile. The Purāṇic chronological data if properly assessed would give 3101 (Kali)—2700 = 401 B.C. as the date of Nanda's coronation. The Purāṇas place the end of the Andhra dynasty 838 years after the advent of the Nandas. The lower limit is therefore 437 A.D. The dynastic total gives us 21 B.C. as the starting point. This is corroborated by the legend that the first Śālivāhana killed Vikramāditya who is supposed by Mr. G. Bose to be the author of the Vikrama Era. A Kaṇhēri inscription<sup>2</sup> and the Gīrnār inscription prove that Puṣumāvi was the son-in-law of Rudradāman. Puṣumāvi's date is near 150 A.D.; Gautamīputra is known from Nāsik records to be his father. As the starting-point is 21 B.C., Gautamīputra and Puṣumāvi must be Nos. 6 and 7 in the Purāṇic lists, and not Nos. 23 and 24 as supposed till now, for 21 B.C.+the regnal, years of the first five kings would take us to 74 A.D. and Nos. 6 and 7 reigned for 74 years up to 148 A.D. Gautamīputra and Puṣumāvi of the records have been identified so far with Nos. 23 and 24 on the *slender* and often *false* guide of identity of names. 'The name Gautamīputra is not an exclusive one and might be applied in conjunction with siri-Sātakaṇi to more than one Andhra king. It is on such a weak foundation that the whole structure of modern Andhra chronology has been built up.' No. 7 is called Lambodara, but it is a sobriquet and there is nothing against the supposition that his personal name was Puṣumāvi. 'Of course the regnal periods of Lambodara (18 years) and Puṣumāvi (24 years) do not tally.' The same is the case with Siri-Yaṇa<sup>3</sup> who is assigned in the Purāṇas 19 years while the inscriptions show that he reigned for at least 27 years. The Yue-gnai

1. Letters V 1939, No. 1, pp. 1-131.

2. Lüders' List, No. 994.

3. Some Purāṇas assign him 29 years.



of Kiapili of 408 A.D. identified by Wilson with Siri-Yaṇa supports these conclusions. All these Mr. G. Bose calls a four-fold point of contact.

What is claimed to be a four-fold point of contact is really the Purāṇic evidence with other pieces of evidence twisted to fall in line with it. It has been shown in an earlier chapter that Puḷumāvi could not have been the son-in-law of Rudradāman and that the Sātakaṇi of the Girnār record also cannot be the son-in-law of Rudradāman, but a later king.

The early Sātavāhanas do not bear metronymics. Even the Bhilsa inscription of the time of an early Sātakaṇi gives only the metronymic of the *avesaṇi* Ānanda. Kings after No. 22 almost invariably bear metronymics.

Puḷumāvi is a peculiar name and has been given on all the coins and inscriptions of the kings bearing it. Even when the title Navanarasāmi is given<sup>4</sup> the personal name is not omitted. The name Puḷumāvi occurs thrice in the Purāṇic lists. It is hard to believe that the great Gautamīputra is not mentioned in the Purāṇas by his only non-surname while the only Gautamīputra is an insignificant Gautamīputra Viḷivāyakura. Gautamīputra and Puḷumāvi are juxtaposed only lower in the list. The Āpilaka coin, and the coins of Vijaya and Skanda belonging to the Akola hoard, make an attack on Purāṇic names extremely dangerous.

Epigraphic evidence of the weightiest kind shatters Mr. Bose's conclusions. The interval between Gautamīputra and Siri-Yaṇa of 320 years and that between Puḷumāvi and Siri-Yaṇa of 265 years are too long. That between Gautamīputra and Kaṇha of 53 years is too short. Fortunately we have at Nāsik a stream of inscriptions belonging to different reigns—of Kaṇha's time, of Haksiri's grand-daughter, of Gautamīputra and Puḷumāvi, and of Siri-Yaṇa's time. Nāsik palaeography is therefore a weighty and accurate evidence. The inscription of Kaṇha's time<sup>5</sup> with its *da* open to the left, rounded *va*, *ka* with a short vertical, narrow-bottomed *ha*; angular *ta* and short strokes and curves for *u* and *i* signs, is very early in the series. It is more related to the Aśokan inscriptions. Fifty-three years are not sufficient for the development of these early forms into *a*, *ka* and *ra* with long verticals curved ornamen-

4. Nāsik No. 3, EI, Vol. VIII.

5. No. 2 in the Purāṇic lists. EI, Vol. VIII, Pl. VI.

tally at the lower end, *va* with angular bottom and very ornamental *i* and *u* signs.<sup>6</sup> Hakusiri's grand-daughter's inscription, conclusively proves that even two generations after Kaṇha had not changed materially the *da* open to the left and the rounded bottom of *ya* and *pa*; *la* and *ha* and *i* and *u* signs are still primitive. Only *sa*, *ka* and *ra* are slightly developed. The development is so slight and the older forms are so pronounced, that the wonder is not that there is change, but it is so slight. Nāsik Nos. 2 (Puḷumāvi) and 24 (Siri-Yaṇa) are palaeographically so closely related that we cannot postulate more than a two-generation interval without committing a great error. The treatment of the verticals of *fa*, *ra* and *ka*, and the angular *pa* are the same in both. The close resemblance of the *a*-s *sa*-s, *da*-s, *ha*-s and the *i* signs of the two inscriptions deserve notice. Palaeography though not a safe guide in fixing narrow margins, is a safe and sure criterion in fixing or disproving long intervals, and it will not do to brush it aside as Bose does.

Mr. Bose's scheme makes meaningless Gotamī Balasiri's remark that her son inherited 'from a *long* line of ancestors the privilege of kingly music.' His suggestion that it refers to the predecessors of Simuka as governors under the Kāṇvas is a desperate guess. Therefore the orthodox theory rests on a much securer basis than mere identity of names, on the rock of epigraphic evidence.

Other conclusions of Mr. Bose are that Gautamīputra was the founder of the Śaka era, that Siri-Yaṇa is the king of the Nāne-ghāṭ record and that Puḷumāvi was a viceroy under his father. To him Balasiri's inscription when considered along with the Purāṇic account and the Śālivāhana tradition 'throws unexpected light on the origin of the Śaka era'. Khakharāta is perhaps the Prākṛt form of Śakarāṭ. Tradition points to Śālivāhana the enemy of Vikramāditya as Śakendra, Śakāditya and Śaka. If we suppose a confusion between Nos. 1 and 6, we can look upon the victories recorded in No. 2 as the starting point of an era. Once this theory is admitted 'it will be seen that there is no alternative but to recognise that the Western Satraps, who dated in the Śaka era, were tributaries to the Andhras' and the 'evidence in favour of the Andhra origin of the Śaka era is fairly conclusive.'

6. Nāsik Nos. 4 and 5, EI, Vol. VIII, Pl. II.



This is only the revival of an old theory. If the Junnar inscription of Ayama, minister of Nahapāna, is dated in the Śaka era we are led to the absurd suggestion that Nahapāna died long before  $78+46=124$  A.D., (that is in 78 A.D., the year of hostilities between Gautamīputra and Nahapāna as worked out by Mr. Bose), but that a person called himself his minister even long after his death. In Western Kṣatrapa inscriptions the words are *vasa* or *varṣa* and the name of the month, whereas in the Sātavāhana inscriptions they are *savachara* and *pakha*. It is also curious that an era started by Gautamīputra is not used either by himself or what is more important by his son and successors. Would the Western Kṣatrapas have continued with religious fervour to use on their coins and in their inscriptions an era which started with their defeat—a constant reminder of their fall and chains? And that too, long after the Sātavāhana glories had passed away like a forgotten dream? Mr. Bose's theory narrows down to nothing the interval between the Prākṛt records of Nahapāna's line (years 45 and 46) and the Sanskrit record of year 52. It is all the more significant that the daughter of Rudradāman and a Sātavāhana queen uses Sanskrit. The more plausible suggestion is that it started with a revival of Śaka power after the crushing blow it had received at the hands of Gautamīputra. In cognate records *kha* is the Prākṛtic form for *kṣa* or *ṣa* or *sa* in Sanskrit, e.g. Khandapālītā, Khātiya. The question of the Śaka era is a knotty one, but Mr. Bose's conjecture based on his interpretation of tradition will certainly not fit into known historical facts.

The Gīrnār record says that Rudradāman was the lord (*pati*) of Ākara, Avanti, Anūpa, Ānarta, Surāṣṭra, Śvabhra, Maru, Kaccha, Kukura, Aparāṁta, etc. In No. 2 Kukura, Surāṭha, Aparāṁta, Anūpa, Ākara and Avanti of which Gautamīputra was the lord (*rājā*) are mentioned just before *Saka-Yavana-Pahlava nisūdanasa* and *Khakharātavasa niravasesa karasa*. These leave no doubt about the contest between the two powers and all theory of the appointment of Rudradāman and Caṣṭana by Gautamīputra is shattered by the words 'and other territories gained by his own valour'.<sup>7</sup>

The view that Uṣavadāta was governor under Gautamīputra is blasted by the Nāsik and Kārlā records. The mention of the Veja-

7. Gīrnār inscription, t. I. 11.

yanti army, the non-mention of the purchase from Uṣavadāta of the land granted, though he is mentioned as the previous owner of the land<sup>8</sup> and the official nature of the records<sup>9</sup> make the theory of conquest, transfer and utter destruction of Khakharāta power doubly certain. The Kārī inscriptions Nos. 13 and 19 record the grant of the same village of Karajaka by Uṣavadāta and a Sātavāhana king, almost certainly Gautamīputra, and the entry of it in the state archives. What else can this signify except a change of government ?

The author's remarks about Siri-Yaṇa are the most startling. He looks upon Gautamīputra Śrī-Yajña as the restricker of Naha-pāna's coins long after they were issued.<sup>10</sup> The comparison with the Viḷivāyakura practice is unhappy as in the latter case no conquest is involved. If his theory is correct, we should find the personal name 'Yaṇa' which we find invariably on his numerous coins and his inscriptions. On the restruck coins, on the other hand, we have only *Gotamīputasa Siri-Sātakaṇisa*.

The Nāneghāt record is ascribed to Siri-Yaṇa.<sup>11</sup> The argument is as follows: the names Satisiri (which he Sanskritizes as Śuktaśrī on the supposition that Prakṛtic form is a corruption) and Vedisiri of the princess of the Nāneghāt record are in conformity with the name Siri-Yaṇa; the worn out name of the king in the inscription ends with 'siri,' wherefore it must be Yaṇasiri. Vedic rites in the place of Buddhistic ceremonies were likely to have been inaugurated by the royal personages on the re-establishment on the throne of the Sātavāhana sub-clan, which occurred at the time of Siri-Yaṇa. The placing of the *relievo* figure of Śisuka, the first Sātavāhana, the founder of the dynasty, along with those of the other members of Siri-Yaṇa's family was to emphasize the fact that the Sātavāhana sub-clan was re-established; Vedaśiri is to be identified with Cada Sāti read as Vada Sāti on coins, and Vada Sāti or Cada Sāti is next to Siri-Yaṇa in the Purāṇic lists. The conservatism of State engravers as also the presence of other inscriptions near at hand, which served as epigraphic models to them, would

8. Nāsik, No. 4.

9. *Ibid.*, Nos. 4, 10 and 12.

10. P. III §. 191.

11. P. III §. 190.



explain the old form of the Nāṇeghāt script<sup>12</sup> (*italics mine*). The author of the remark that mere names are false guides in identifications hangs all his conclusions on the slender name Yaña, which could have been borne by any king as sacrifices were not the monopoly of one king. 'Sati' is a variant of 'Sata' which is a contraction for Sātakaṇi.<sup>13</sup> If every Vedisiri must be the son of Siri-Yaña then all Skanda Sātakaṇis must be looked upon as sons of Purāṇic Sivasiri. On Siri-Yaña's coins and inscriptions 'siri' is only a prefix. It is only the Purāṇas which give Yajñaśrī. 'Siri' as a name ending does not occur in any of the later inscriptions and coins or in the so-called early inscriptions of Gautamīputra and Puṣumāvi. If Vedic rites were performed by one who revived the glories of the dynasty, there is greater reason to believe that an early member of the dynasty performed them to announce and assert the new glories. The author has obviously misunderstood the purport of the Nāsik and Kārlā grants. They do not show Buddhist leanings of the kings, but were mere political acts intended to win the support of or at least reconcile the Buddhist monks to the new regime. The inscription of Caḍa Sāti disposes of any attempt to read the name as Vada Sāti which again cannot be equated with Vedisiri. The identification of the 29th king with Vedisiri is more than fantastic. The utter flouting of palaeographic evidence is thoroughly unscientific. Wherefrom Bose gets his idea of the conservatism of state engravers of our period, we do not know. There are no other inscriptions at Nāṇeghāt to serve as models other than the long sacrificial record and the *relievo* inscriptions. The Nāṇeghāt record of a later king Catarapana Sātakaṇi shows later forms only.<sup>14</sup> It is a far cry from the Nāṇeghāt script which is a little more developed than the Aśokan to the Siri-Yaña alphabets which are as developed as those of the Ikṣvākus.

It remains to speak of the theory of viceroyalty of Puṣumāvi of Nāsik, Nos. 2 and 3 under Gautamīputra. "The epithets and titles (in Nāsik No. 2) leave *no room for the doubt* that Gautamīputra was the paramount lord and Vāsiṣṭhiputra had a subordinate position. Under these circumstances one would naturally expect the inscription to be dated in the regnal years of the paramount

12. P. 107, §. 181.

13. EI, Vol. XVI.

14. JBBRAS, Vol. XIII.

king but it is not so. The most plausible explanation is that Balasīri had been living with her grandson who was a provincial ruler under his father." It is Bhandarkar's theory of conjoint rule walking in new clothes. The expressions, *pitupatiyo* applied to father and *mahādevīya ayakāya sevakāmo piyakāmo ca*, leaves no doubt that the grand-mother was living and the father was not when the inscription was incised. Nāsik No. 3 is issued in the same way as No. 4.<sup>15</sup> Navanarasāmi reminds us of Benākata-sāmi. The *amaca* at Govadhana is addressed in both; both have the prefix *siri*; in both the regnal years of the kings concerned are given. In what way No. 3 can be construed to be the order of a Viceroy and the other that of a King of Kings one fails to understand. Moreover, if Govadhana was in Puḷumāvi's province one would expect Gautamīputra in No. 4 to issue the order through Puḷumāvi. The regnal years of Puḷumāvi given in Nos. 2 and 3 are enough to shatter Mr. Bose's theory though he glosses over this fact. In all cognate records the year of the reigning king is given. The epithets lavished upon Gautamīputra are explained by the motherly feelings towards the dead son and by his grand exploits ('the funeral oration of a disconsolate mother'). Nothing can be made out of *rāja* applied to Puḷumāvi and *rājarāja* applied to his father as both are called *mahārājas* towards the end. Moreover Puḷumāvi is also styled [*Dakṣiṇa*] *pathesaro*, a title which is not viceregal.<sup>16</sup> Gautamīputra is also called *rāja* in No. 4 and 5.

One minor conclusion may also be studied. Nāsik No. 5 is said to be a joint order of Gautamīputra and his queen Jīvasutā. As according to Indian custom as long as the mother-in-law is living the daughter-in-law would not find any prominent mention anywhere, Gotamī Balasīri must have died between 97 and 100 A.D.

Since No. 2 is the record of Puḷumāvi's reign Gotamī Balasīri outlived her glorious son. The theory of the viceroyalty of Puḷumāvi having been disproved, how can the so-called Jīvasutā call herself *rājamatā*; as Puḷumāvi is a Vāsīṭhīputra one would expect to find the *gotra* name of the queen. To Mr. Bose the translation 'one whose son is living' is absurd, because it is a joint-order of Gautamīputra and a *mahādevī*. But the association of a lady in the govern-

15. EI, Vol. VIII.

16. According to Senart *Dakṣiṇa* is 'a conjecture although more than a probable one.' Between the two creases there are traces of a letter. It cannot however be read as *da* though it is tempting to do so.



ment shows the failing health or more probably the illness of the king and under such circumstances, 'kings's mother whose son is living' is neither absurd nor superfluous. Nāsik No. 2 speaks of him as *aviparamātu susūsaka*.<sup>17</sup>

Mr. G. Bose's monograph in short contains nothing new, and must be considered unsatisfactory in every way as an attempt to reinterpret the familiar data.

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## ILLUSTRATIONS

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(1) A new inscription from the Caltya Cave—Kārlā



(2) A silver coin of Vāsithīputa Siri-Sātakani—enlarged  $2\frac{1}{2}$  times.







Remains of the *relievo* figures and the inscriptions above them  
—Nāneghāt cave.







(1) Nāgārjunikoṇḍa Valley



(2) Remains of the vihāra on the Nāharāḷlabōḍu mound







(1) Remains of the *mandapa* east of the *Mahācāitya* founded in the fifteenth year of Virapurisadāta.



(2) A coin of Siva Sīri-Āpīlaka







(1) Monastery on a mound (Great Dhammagiri) to the N.W.  
of Nāharāllābōdu



(2) The Mahācetiya—Nāgārjunikoṇḍa.







(3) The *Mahācetiya*—Nāgārjunikonda.



(4) Another view of the monastery on the mound  
N. W. of Nāhārāḷlabōdu







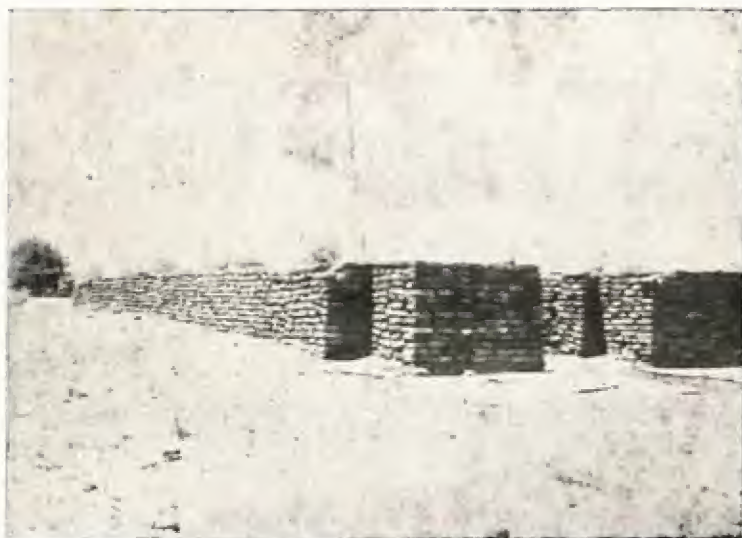
(1) Sculptured beams from Stūpa No. 6—Nāgārjunikonda.



(2) Sculptured beams from Stūpa No. 6—Nāgārjunikonda







(3) Apsidal temple by the side of the *Mahācetiya*—Nāgārjunikonda



(4) Another view of same







*Stūpa slabs from Stūpa No. 6—Nāgārjunikonda.*



*Fragment of a statue of the Buddha—Nāgārjunikonda.*







(1) The Nāneghāt cave in which the long sacrificial inscription is incised.



(2) Kārli Cetiya Cave; X marks the new inscription.







(1) *Śiṅhastambha*—Kārlā Cetiya cave.



(2) Sculptures at the entrance to the Cetiya cave—Kārlā.







(1) Three-storeyed viihāra—Kārlā



(2) Mahāyānist sculptures in cave No. 24—Nāsik







(1) Medals and medallions on a pillar in the Queen's Cave—Nāsik.



(2) Queen's Cave—Nāsik







(1) Cave of the time of Kaṇha Śātavāhana—Nāsik



(2) Cetiya Cave—Nāsik.





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